

REPLY

TO THE
DEFENCE

OF THE
EXPOSITION *of the* DOCTRIN
OF THE

Church of England:

Being a Further

VINDICATION

OF THE

Bishop of CONDOM'S Exposition of the
Doctrin of the CATHOLIC CHURCH

With a second Letter from the Bishop of Meaux.

Permissu Superiorum.

L O N D O N,

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THE PREFACE.

THEY who consider seriously the mischief which Heresie and Schism bring along with them, not only to the individual persons that are guilty of them, but also to the Nations in which they are propagated, will certainly commend the endeavors of those Sons of Peace who labor to Establish Truth and Unity, and condemn theirs who seek all means possible to obscure the one and obstruct the other.

§. 1.
The mischief
of Heresie and
Schism.

They also who cast an Eye upon the Controversies about Religion which have been agitated in this and the last Age, and the miserable Broyls, and other worse consequences that have attended them, cannot but deplore the unhappy fate of *Europe*, which has for so long time been the Seat of this Religious War. And they who will but impartially consider matters, will find, that Catholics have upon all occasions sought the most advantageous means to procure this Christian Peace, tho' to their grief they have still been hindred from effecting this good work, by the ignorance of some, and the malice or self-interest of others.

Catholics seek
the best means
to obtain
Peace.

The Defender tells us in the beginning of his Preface, that several Methods have been made use of in our Neighboring Nation to reduce the pretended Reformed to the

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Catholic Communion; but that this of the Bishop of Meaux was looked upon as exceeding all others, in order to that end. This shews indeed the great Zeal those persons had for the Salvation of their Brethren. And tho' the Defender is pleased to call those excellent Discourses of the *Perpetuity of the Faith*, and the *Just Prejudices against Calvinists*, and M. Maimbourg's peaceable Method, &c. Sophistical, and to represent M. de Meaux's Exposition, as either *palliating or perverting the Doctrine of his Church*; Yet seeing he only asserts the former, without going about to prove it, and has been so unsuccessful in the later charge (as I shall fully shew in the following Treatise) I hope the judicious Reader will suspend his Judgment till he has examined things himself, and not take all for Gospel that is said with confidence.

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He tells us also, that the *Great design of these several Methods, has been to prevent the Entering upon particular Disputes*; And pretends it was because *Experience had taught us, that such particular Disputes had been the least favorable to us of any of them.*

§. 2.
We neither decline particulars, nor refuse to fight with Protestants at their own Weapons, We Appeal to Scripture.

But the Truth is, we have never declined fighting with them at any Weapon, nor refused upon occasion to enter upon each particular; neither need we go to France for Instances, we have enough at home.

Some even amongst the first pretended Reformers, appealed to Scripture only; neither would they admit of Primitive Fathers nor Councils; and tho' these very persons, who were for nothing but what was found in Scripture, were convinced, by the following Sects, that their Reformation was defective, if Scripture alone was to be the Rule of Reformation; every Year almost, since the first Revolt, producing some new Reform of all those that had gone before; And tho' Catholics might justly decline to argue from Scripture only, till Protestants had proved

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proved it to be the Word of God by some of their own Principles; yet were they not afraid to joyn Issue with them all, even in the Point of Scriptures clearness for our Doctrins, abstracting from the Primitive Fathers and Councils. And thereupon, besides several *Catechisms*, the *Catholic Scripturist* and other excellent Books, two Treatises were published here in England, and never, that I heard of, Answered. The first,

An Anchor of Christian Doctrin, wherein the principal Points of Catholic Religion are proved by the only Written Word of God. in 4 Volumes in 4°. Anno 1622.

The other,

A Conference of the Catholic and Protestant Doctrin with the expresse words of Scripture, being a second part of the Catholic Ballance. Anno 1631. 4°.

in which was shewn, that in more than 260 Points of Controversie, Catholics agree with the Holy Scripture both in words and Sense, and Protestants disagree in both.

Other Protestants perceiving they could not maintain several Tenets and Practices of their own by the bare words of Scripture, and despairing of Fathers and Councils of later Ages, pretended at least to admit the first four General Councils, and the Fathers of the first three or four hundred Years. But how meer a pretence this was, appeared by the many Books Written abroad upon that Subject, as *Coccinus* his *Thesaurus*, *Gualternus* his *Chronology* and others; and at home *Dr. Pierce* found it too hard a task to make a reply to *Dean Crecy's Answer to his Court Sermon*; and the present nibbling at the *Nubes Testium*, shew how hard a task they find it to elude their plain expressions.

A third sort of Protestants ventured to name Tradition as an useful means to arrive at the True Faith; but many excellent Treatises have shewn, that no other Doctrins

will

§ 3.

To the Fathers and Councils in all Ages.

§ 4.

To an uninterrupted Tradition.

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will bide that Test, but such as are taught by the Catholic Church. For Novelty (which is a distinctive mark of Error) appearing in the very Name of *Reformation*, an uninterrupted Tradition can never be laid claim to by them who pretend to be Reformers. And indeed the exceptions which they usually make, and the General Cry against Fathers, Councils and Tradition, shew how little they dare rely upon them.

Nay there has not been any thing like an Argument produced against our Faith, or to justify their Schism, but what has been abundantly Answered and refuted; and yet the same Sophisms are returned upon us as Current Coyn, notwithstanding they have been often brought to the Test, and could not stand it.

Moreover, Catholics have so far complied with the infirmities of their Adversaries, that they have left no Stone unturned to reduce them to Unity of Faith, and that by meekness, as well as powerful reasonings.

They have not only condescended to satisfy the curiosity of them who have most leisure, by Writing large Volumes upon every particular Controversie, proving what they hold by Scripture, Councils, Fathers, Reason, and all other pressing Arguments; but because most persons cannot get time to peruse such vast Treatises, they have gon a shorter way to work, and some have manifested the Truth of our Doctrin from the unerrable Authority of the Church of Christ, against which he had promised that *the Gates of Hell should not prevail*: Others shewed it from the nature of Truth and Error, and the impossibility that an Universal Tradition could fail, especially when God had promised, that the words he would put into their Mouths, should not depart out of their Mouths, nor out of the Mouth of their Seed, nor out of the Mouth of their Seeds Seed, from henceforth and for ever. Others again,

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as the *Protestant Apology*, proved the innocence and Antiquity of our Doctrine from the Testimony of Learned Protestants themselves, of whom one held one Article and another another; from whence they hoped at least to make our Doctrins be looked upon as less offensive.

But Protestants finding it a very difficult task to elude such strong Reasons as have and might be brought for the necessary and unerrable Authority of the Church; still as if they were uneasie, by all means endeavored to shuffle off such Arguments as would make short work of the business, and flew out at every loop-hole to particular Disputes, and the private Opinions of the Schools, where they knew they could enlarge, and talk so long, that Years might pass before they could be silenced, during which time they hoped the Readers as well as Writers would be tired, and by that means they might get their ends.

And whereas Catholics all along desired them to inform themselves first, what the Church held to be of necessary Faith, before they entered into Dispute or Writ against us, and thereupon to take their Doctrins from the Councils and Universally received Practices, and not from Private Doctors, or actions of particulars; it was impossible to obtain of them to do it with calmness: but when ever any Argument pinched, they fell to railing, and began to blacken our Faith, to misrepresent our Doctrins, Calumniate our Practices, and Ridicule our Ceremonies.

And, as the World go's now, he that could Rail the most, being looked upon as having the better end of the Staff, and Calumnies sinking deeper into the Memories of the Vulgar than solid Reasons, Catholics grew by degrees to be looked upon as bad as Devils, and their Doctrins as the Dictates of Hell it self.

And shew the truth of our Doctrins from Protestants own Concessions.

§. 5.
But Protestants fly to particular disputes; and in them to the particular Tenets of School-men.

And at the last to down-right railing.

Hence

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§. 6.
Therefore a
plain Exposition of our
Doctrin was
thought necessary.

Hence it was, that others again thought it necessary to deliver our Doctrin according to the Genuin and approved Sense of our Councils, and abstracting from the private Disputes of School-men, insist only upon those Doctrins which were universally and necessarily received: Neither was the Bishop of *Condom* the first or only Man that did it. *Verron* had preceded him in *France*, and in the beginning of *Queen Marys* Days an Exposition was Published here in *England* much what of the same Nature, tho' in a different Method.

To these I might add the Catechism of the Council of *Trent*, and many others Published in every Country.

2 Tim. 4.

So, that we may justly say, we are now fallen into such like times as those which were foretold by *St. Paul*, in which People will not endure sound Doctrin, but, having itching Ears after Novelties, choose to themselves Teachers according to their own Desires. Only this is our comfort, that we have not been wanting in our Duty, we have Preached the Word of God, we have been instant in Season, and out of Season, we have reprov'd, we have rebuked, we have exhorted, with all long-suffering and Doctrin; but they have turned away their Ears from the Truth, and believed Fables. We have used all the means we can to calm the minds of People, that being United in one Faith we might prove ourselves to be the followers of Christ; but hitherto all has been ineffectual through the ignorance of some whose credulity made them believe every Cry against Popery; and the malice of others, whose interest prompted them to defame us.

§. 7.
A Brief account of the Religion of our Ancestors, from the first Conversion of this Nation, till *H. the 8th.* Schism.

The Truth of which will appear more clearly, whilst I give a brief account of our Controversies in general, and of that betwixt the Defender and me in particular. In order to which I hope it will not be looked upon as too tedious, if we cast an Eye backwards upon the Religion of our Ancestors.

It

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It is not denied by our Adversaries; but that the Christian Religion took very early Root in this Nation, and some Remains of it were found when St. *Augustin* the Benedictin Monk was sent hither by St. *Gregory* the Great, to reduce the Pagan Idolaters to the Faith of Christ. St. *Bede*, who Writes the History of his coming, tells us, there was carried before him a Banner, with the Effigies of Christ upon the Cross; and that he came in with a Procession, Singing the Litanies, &c. He tells us also, that notwithstanding the long want of intercourse with *Rome* and the Members of that Communion, occasioned by great Oppressions and Persecutions during the Reign of Pagan Kings; yet had there not many Errors crept into this Christian part of the Nation: for St. *Augustin* only found two Customs amongst them, which he could not Tollerate, the one their keeping *Easter* at a wrong time with the *Quarto-decimani*; and the other some Errors in the Ceremonies of Administring Baptism: these two he earnestly solicited them to amend; but they were obstinate, and would not suffer any Reformation in those two Points, till God was pleased to Testifie his Mission, and the Authority he came with, by the Authentic Seal of Miracles.

Our Adversaries also do most of them acknowledge, that when St. *Augustin* came into *England*, he taught most, if not all, the same Doctrins the Roman Catholic Church now Teaches, and introduced those Practices which they now are pleased to call Superstitions; But these Doctrins and Practices, were either then Taught and exercised by the British Christians also, or they were not; If they were not taught by them, certainly we should not have found them so easily submit to such Practices and Tenets as our Adversaries call plain and down-right Superstitions and Idolatries; and if they were then

Catholic Religion early
Established in
our Nation.

St. *Augustin* and the British agree in all things but keeping *Easter* and some Ceremonies about Baptism.

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taught also by the Brittish Christians, they were certainly of a much longer standing than *St. Augustin's* time; and our Adversaries, who pretend the reason why they separate from the Church of *Rome* is, because she has introduced Novelties in matters of Faith, may be from thence convinced of the Antiquity of those Doctrins they now call Novelties; and must either grant they were introduced by the first Preachers of the Gospel here, or shew evidently some other time before *St. Augustin* when this Church embraced them.

§. 8.

This same Faith was delivered by continual Succession, till in these later days, it was weakened by *H. the 8th's* Schism.

*Milia denis unum
Templum de
fuit annis.*

This Faith and these Exercises Taught and Practised by *St. Augustin*, were propagated down, even till King *Henry the 8th's* time: whose Lust and Rapines as they were insatiable; so were the Actions, which he did in order to the fulfilling of them, unparalleled.

Every one, who has Read any thing of our Histories, knows that his first breach with *Rome* was, because his Holiness would not allow him to separate from his Lawful Wife Queen *Catharine*, that he might Marry *Ann* Daughter of Sir *Tho. Bullen*; and that having once caused this Schism, he propagated it by Sacrilege, pulling down Religious Houses, turning the Inhabitants to the wide World, giving their Lands and Revenues to Parliament-men and Courtiers, by which rewards he gained their consent to what he designed.

It is sufficiently known also, that he approved not of the new Doctrin, that was brought in by *Luther* during his Reign, neither would he permit such a pretended Reformation, so that the whole contest during that time was only about the Supremacy of *St. Peters* See. But as Schism is most commonly followed with Heresie; so in King *Edward the 6th's* time, the Protector, who was tainted with *Zwinglian*ism, a Reform from *Luther*, endeavored to set it up here in *England*; and from that time the Catholic

*Edward the
6th.*

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tholic Doctrin which had been taught by our first Apostles and propagated till then, begun to be rejected and accused as Erroneous, Superstitious and Idolatrous, and they who Professed it; Persecuted.

But this Kings Reign being but short, Catholic Religion begun again to bud forth under Queen Mary; but that Bud being early nipped by her Death, Queen Elizabeth, by the advice of the new Council which she chose, and to secure her self in the Throne, resolved to destroy the Catholic Interest, and set up a Prelatic Protestantcy which might have the face of a Church; but other pretended Reformers opposed her Prelates and called their Orders Anti-christian, and would needs have the Rags and Remnants of Popery, as they called 'em, taken away, telling them, that if the Word of God was to be the sole Rule of Reformation, such things as were not to be found in that Rule, were certainly to be rejected.

From that time this Nation has been variously agitated with Disputes, and tho' they could not agree amongst themselves, yet they set up unanimously their Crys against the Catholic Church, as if she had been the Common Enemy; and they were looked upon to be the best Subjects that could bring the most plausible Arguments against her Doctrins; or move the Common People most to reject her Practices.

During this time the Pope was accused as Anti-christ, the Church of Rome as the Whore of Babylon; neither was there any thing committed by the Heathens worthy reprehension, that was not laid to the charge of the Catholic Church; so furious was their rage against the Truth.

But things growing calmer in King James, and King Charles the firsts time, such Calumnies and Accusations were looked upon by the more Learned party as the effects

Queen Mary.

Queen Elizabeth.

The first pretended Reformers, accused the Catholic Church with all bitterness imaginable:

They were more calm in K. J^a. & K. Ch. the firsts time.

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fects of Passion, and Moderation taught them to acknowledge the Church of *Rome* to be a Mother Church, that Salvation was to be had in her, that many of those accusations which were brought against her were but the Dreams of distracted Brains; and the more moderate persons begun to look upon her with a more favorable Eye; but still the aversion which the Vulgar and less knowing People had imbibed, from so long continued Slanders, could not be taken away; and the arising Factions in the State blew up the Coals afresh, and pretended this Moderation was nothing but an inclination to Popery, which so frightened the Mobile, that they were ready to joyn with any party that pretended to suppress such a Monster, as they thought it to be; from hence came Rebellions and the horrid Murder of King *Charles* the first.

After which the Prelatic Party here in *England* were as much run down as the Catholic, and underwent a common Banishment, during which they entertained a fair Correspondence; the Protestant finding by Experience, that Catholics were Loyal Subjects, conscientious Dealers, and constant Friends.

This fair Correspondence abroad was the cause of a no less pleasing Union after the happy Restauration of King *Charles* the second, during the beginning of whose Reign, Catholics were not otherwise much molested by the Governing party, but only kept out of Employments; till *Shaftsbury* and his Adherents invented a malicious Calumny, laying a pretended Plot to their charge, by which they put the Nation into such a Flame, that Papists were become the most odious People in the World, and Popery the greatest Crime.

But the Truth of this Sham-Plot being detected by a subsequent real one; the Innocent sufferings of Catholics raised Compassion in the more moderate Church of

England

King *Charles*
the second.

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England Men, and they seemed to be willing they who had suffered so unjustly should enjoy something a greater liberty; but still the Laws enacted against them being in force, there were persons enough ready to put them in Execution.

In this posture were Affairs, when it pleased God to take to himself his late Majesty: No sooner was his present Majesty Ascended upon the Throne, but he declared himself a Catholic, to the unspeakable joy of the Catholic Church, and grief of others, who did not stick to affirm, that they saw nothing wanting in his Majesty fitting for a King, but only (as they thought) a better Religion.

At his coming to the Crown, his Majesty was pleased to declare, that he looked upon the Church of *England* as proceeding upon Loyal Principles, and that he would protect her; this (as it might well) gained the hearts of that party, who little expected such a gracious Declaration from one, whom they had always looked upon as a Member of the Catholic Church, whose Principles they had been taught were too cruel to make use of such Lenitives; and this being again Repeated at the opening of the first Parliament, had so much Power upon the minds of the Loyal party, that notwithstanding the conclusion of a Sermon Preached before them, in which it was declared, that *an English-man might be Loyal, but not a Papist*, that Parliament testified it's Loyalty to such a Degree as will never be forgotten; and would, I am confident, have proceeded in the same manner, had not some factious Spirits animated the Pulpits Zeal, and thrown fears and jealousies into the minds of those who were bigotted in their Religion.

Indeed, this Sermon to the House of Commons was the occasion of our following Controversies, as being the

King James
the second.

Dr. Sherlock's
Sermon May
29. 1685.

§. 9.
The rise of
the Present
Controversies.

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the first thing, that appeared in Print against Roman Catholics, (tho' the Author of the Present State of the Controversies, would not take notice of it.) And they who seriously considered the timing of it, the persons to whom it was spoken, the severity of the accusation, and the manner of Publishing it, made their conjectures then, that it was like a throwing out the Gantlet, and bidding defiance to all the Catholics in England.

Some short remarks were made upon this Sermon, in a Paper called *a Remonstrance by way of Address from the Church of England to both Houses of Parliament*. This occasioned the Doctors reply, in which he not only endeavored to vindicate himself, but threw all the dirt he could upon the Catholic Church, laying all the faults of particulars at the Churches Door, after such a manner, as shewed him neither to understand our Doctrin, nor the Principles we go upon.

It appeared from hence, that nothing was to be expected but clamor, insincerity, and misrepresentation; and therefore tho' an Answer was prepared and approved of, yet was it thought fit (by those who were to be obeyed) to let the Controversie dye, rather than stir up a Religious Litigation, upon a Point, which not only the protestations of Catholics, but their Practices had justified them in.

However, seeing the Doctors Vindication as well as all the other Books Written since the Pretended Reformation, had been chiefly filled up with mistakes or misrepresentations of our Doctrins, all which were taken upon trust, as Real Truths, not only by the Vulgar; but by many, who tho' pretending to Learning, had (as appeared) never Read any but their own party, or at least but superficially; Charity prompted a good Man to shew our Doctrins truly as they are in themselves, with-

out

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out the Mixtures of the particular Opinions of Schoolmen, or the Practices which are neither universally nor necessarily received.

And in order to this he Published a Book under the Title of a *Papist Misrepresented and Represented*, in which the Judicious and Learned Author shewed in one Column what was commonly received amongst the Vulgar as the Doctrin of Papists; and in the opposite the true Doctrin of the Catholic Church was represented with all the sincerity and candor imaginable.

Papist Misrepresented and Represented.

All moderate persons, who would give themselves the liberty to Read and think, acknowledged that Catholics and their Religion had been strangely misrepresented, and were apt to lay great faults upon their Leaders, who had, even from their Pulpits, seconded the common Cry.

But that party being loath to be thought to have any faults, could not endure to be looked upon as Misrepresenters, and therefore notwithstanding they could not deny, but all that was there exposed under the Title of a Misrepresenter, was at least according to the common Notion People had of Popery, yet was it not to be called Misrepresenting; and tho' they could not deny but all Catholics believe according to that Doctrin which the Representer expresses, yet must this pass for new Popery and we must be accused, as if we receded from the Faith of our immediate Predecessors, whilst we affirm that any change from the Faith delivered by a continual Succession from Christ and his Apostles must needs be damnable.

This occasioned several Tart Answers and Reply's, till at last the Controversie dwindled into nothing but a Verbal Dispute, whether telling the World that Popery is Idolatrous, Disloyal, bloody-minded, &c. be properly speaking a Misrepresentation or some other word?

During

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During this dispute two Books were Published, with the same Charitable, and as was hoped, inoffensive intention. The first the

Acts of the
General Assembly.

Acts of the General Assembly of the French Clergy in the Year 1685, concerning Religion, together with the complaint of the said General Assembly against the Calumnies, Injuries and Falsities which the pretended Reformed have, and do, every day publish in their Books and Sermons against the Doctrine of the Church.

The Design of which Book was the same with that of the Papist Misrepresented and Represented, with this only difference, that in Representing the Tenets of Catholics, it made use only of the words of the Council of Trent and the Profession of Faith extracted out of it; and in Representing the Calumnies formed against our Doctrins observed Religiously the expressions of Protestant Authors, whose very words were cited in the Margent.

This was so clear a proof of what the Representer had said, that 'tis supposed his Adversaries would not think fit to contest it longer against such plain and ample Testimonies.

The Exposition.

The other was the *Bishop of Meaux's Exposition of the Doctrine of the Catholic Church in matters of Controversie.*

A Book received by all persons in the Catholic Church of all Ranks and Degrees, as containing nothing in it but the Orthodox Doctrine of the Church. But all the Repeated Testimonies of his Holiness and the Cardinals, Prelates and Doctors of the Church were not enough to make our Adversaries believe it to contain our Doctrins truly; so strangely had they been Misrepresented to them. And therefore out comes presently another

Exposition of the Doctrine of the Church of England, &c.

In the Preface of which Book the Author pretended

to

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to shew that the Bishop of *Meaux's* design was only to palliate or pervert the Doctrins of his Church, because (forsooth) his Manuscript Copy (or if you will the Real first tho' not Authenticated impression) differed in some points from what was Printed and allowed of as the first Impression.

But let us suppose for a moment, if he will, that what he says were true; that the Bishop of *Meaux's* Manuscript was defective in some points, and differently expressed from what it is now in others; suppose the Bishop had permitted an impression to be made, or (as Cardinal *Peron* is said to have done, and which it may be was all the Bishop did) had caused a dozen or fourteen Copies to be Printed off, to shew them to his friends before he would put the last hand to his Book; nay (if you will) let us suppose, that some of the Doctors of *Sorbonne* were of the number of those friends to whom he Communicated those Copies, and that they had made some Corrections, Observations or Additions; what is all that (as the Bishop says) to the Book as it is at present? We send them not to the Manuscript, nor to the first Impression (if a few such Copies could be properly called an Impression) but to the Book as it is now Printed and and approved of, as containing the Doctrin of the Catholic Church.

As for the Refutation of all the Defenders Arguments upon this head, I shall refer my Reader to the Bishops own Letter Published in the Appendix: Only whereas the Defender in his Preface to the Exposition, page 2. insinuates, that the late *Mareschal de Turenne* did not owe his Conversion to that Book, but to some other personal Conferences or Papers to them unknown; I must tell him the *Mareschal* has more then once expressed the just esteem he had for that Book, as for that which first opened

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his

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his Eyes and gave him satisfaction, and did frequently recommend it to others, assuring them, that if they considered it with diligence, it would work the same effect in them. If the Defender doubt of the truth of this, the Right Honorable the Lord *John Belkessie*, His Majesty's Commissioner for the Treasury, will assure him; that he had it from his own mouth.

§. 10.
The Contro-
versie betwixt
the Vindica-
tor and the
Defender.

In the Body of the Book he runs through all the Points mentioned by the Bishop, still laying such Doctrins to our charge, and backing them with such weak Reasons, and falsified Authorities, that I thought it my Duty (as having Published the Bishops Exposition in our English Tongue) to detect the fallacies and lay open the falsifications; this I did in my *Vindication* shewing him upon all occasions, that what he opposed as our Doctrin either was not at all our Doctrin, and the Authorities he brought to back his Assertion falsified or misunderstood; or else if it was the Doctrin of some particulars, yet was it neither universally nor necessarily embraced by the Church, and therefore not esteemed by us as of Catholic Faith.

To this he has made a Reply in his
Defence of the Doctrin of the Church of England.

In which they, who Examin nothing but the bold Assertions of an Author, will think that he had much the better of it, and that the Vindicators Arguments were but *silly*, and that the falsifications, &c. lay at his own Door: But they who will either take the pains to examin matters thoroughly, or Read this following Reply without prejudice, will I hope, see the matter cleared, and that, notwithstanding all our Defenders pretences, he has not so much as vindicated one of his falsifications, nor brought any one Argument, but which is merely a fallacy, against our Doctrin.

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I shall not go about to prevent the Reader by running through the whole, but it will not be amiss to shew him wherein the chiefest difficulties of our Controversies ly that he may pass over when he Reads any of our Adversaries Books (of which there is so great a glut) what do's not make against us, tho' it be never so plausible or pleasing; for I dare be bold to say, that if our Adversaries would but take care of this, and write against nothing but what is truly our Doctrins, our Controversie would be quickly at an end, and all the large Volumes that are now Written would dwindle into single sheets.

§. 11.
The state of
the Contro-
versie in par-
ticulars.

How do some People labor to prove, that we Adore Men and Women, Stocks and Stones in the utmost propriety of the phrase, and shew a great deal of Reading and an excess of Zeal in speaking against Idolatry and Superstition, whereas it is no where to be found, but in their false accusations.

§. 12.
Honor due to
Saints.

For we assure them, that we Adore none but God in the utmost propriety of the phrase; but if you take *Adore* for *Honor* in an Inferior Degree, we acknowledge that the Saints and Angels may be honored with such an Inferior honor, nay all animated Creatures whatever according to their Dignity. If you deny it to be lawful to give this Inferior honor to the Saints, prove it and you write against us, otherwise all your labor is but spent in vain.

We honor
but adore
them not.

As to Images, we say, that what we call Veneration for them is no other than an honor pay'd, where we truly owe it, to those for whose sake we use such things otherwise then common things. We have a Veneration for Images as for Sacred Utensils Dedicated to God and the Churches Service, and that too in a less Degree than for our Chalice, &c. every one being permitted to handle an Image or a Crucifix, but not those Vessels

§. 13.
Images.

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which have been rendred venerable by touching the Sacrament of the most pretious Body and Blood of our Redeemer. We look upon them as proper Ornaments for a Sacred place; as beneficial for the instruction of the ignorant; and helps to keep our Minds from wandring, or our Affections from being cooled. In presence of them we pay our respect to the persons whom they Represent; Honor to whom Honor, Adoration to whom Adoration, but not to the Images themselves, which can Challenge nothing of that nature from us; because, as St. Thomas says, inanimate Creatures are not capable of any honor. If you dislike this, produce your Arguments and you shall be heard. But run not to any hard expressions of the Schools, as of *Absolute* and *Relative Latria*, &c. if you be Sons of Peace; all which tho' they may be perhaps defended in the Sense meant by them, yet ought not to be the Subject of our present Controversie, which should be only upon those Points which are universally and necessarily received. Our positive Answer therefore to the (a) Defenders Question (abstracting from the School Language which he calls *Gibberish*, and containing our selves in the necessary Doctrin and Language of the Church in her Councils) is, that the (b) *Image of our Saviour or the Holy Cross is upon no account whatsoever to be Worshipped with Divine Worship*: That Worship being only due to God. I say however, these expressions of the Schools may be easily defended when they explicate their own Sense, if we consider also what they acknowledge to be necessary Articles of our Faith.

Thus in this particular our necessary Doctrin is, that *God alone is to be Adored with Divine Worship*, This all persons consent to: When therefore Scholastics speak of Adoration given to Images, their expressions are to be interpreted, so that they shock not this their first Principle.

(a) Pref. pag. 20.

(b) See this proved at large by *Expositio* from the seventh General Council lib. 3. dist. 9. c. 3. 4

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ciple. They tell you indeed of a Relative Adoration, but when they explicate what they mean by it, it is no more than what our Defender himself must Practise; for certainly when he makes an Act of Adoration to God or Jesus Christ, he Forms an Idea or Image in his Mind (for he will not I suppose say, he has at those times the Beatifical Vision) but that Image tho' it be only a faint Representative, yet is in it's Representative nature one with the Object which it Represents, and the Adoration which he pays to God he pays to him as Represented by that Image, without making at all times a reflection of the difference betwixt that Image and the Object that it Represents; and that Homage which he there pays is Divine Adoration, not Absolute to the Idea or Image, but Relative in Presence of the Idea to the Object which it Represents: And thus, say they, we may Adore Jesus Christ in Presence of a Material Image, neither is there any other difference betwixt the Idea and this Material Image, than, that the one is in our Mind by something which was formerly in our Senses, and the other is in our Mind by something which at that time strikes our Senses; but the Adoration which is there performed is neither in the one nor in the other to the Image, but to God whom it Represents. And this is all that Scholastic Divines, and that Cardinal *Capisuechi* means in that passage which our Defender cites from him, which I give you entirely in the Margent * whose Sense is in other & more intelligible words what the Bishop of *Meaux* says, that *we do not so much honor the Image of an Apostle or Martyr as the Apostle or Martyr in Presence of the Image.*

* *Ex his constat in Concilio Niceno secundo, & in Tridentino, aliaque, Latrarium dumtaxat Idolorum ritum sacrum Imaginibus demerari,*

qualem Gentiles Imaginibus exhibebant, ac proinde Latrarium illorum interdictum quia Imaginibus in scriptis & propter ipsas exhibebatur, quaque Imagines seu Nomina aut Divinitatem continentis more Gentilium colantur; de hujusmodi enim Latraria Controversia erat cum Judaeis & Haereticis qui hoc ratione nos Imagines colere asserbant. Ceterum de Latraria illa quae Imaginibus S. Trinitatis, Christi Domini aut Summissime Crucis exhibetur, ratione rei per eas representatae, & quatenus cum reverentia usum suum in esse representativum, nullatenus Divinitatem Imaginibus tribuit, aut supponit, nulla unquam fuit aut esse potuit Controversia. Nam hujusmodi Latraria Imaginibus Exhibentur non propter scripturam, nec in ipsis

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Ipſende, ſed propter Exemplar, in quod Adoratio illa tranſit: unde ſicut Purpura Regis, eſſi non ſi Rex, honoratur tandem eodem honore quo Rex, quatenus eſt conjuncta Regi, & cum Rege facit aliquammodo unum; & humanitas Chriſti eſſi ſit Creatura, adoratur adoratione Lirice, quia eſt unita perſona Verbi, & unum Chriſtum cum perſona Verbi conſtituit; ita Imago Chriſti quia in eſſe repreſentativo eſt unum & idem cum Chriſto, adoratur eadem Adoratione qua adoratur Chriſtus.

If the Biſhop of *Meaux* choſe rather to ſpeak in ſuch intelligible terms and according to the Language of the Church in her Councils and Profeſſions of Faith, leaving the harder expreſſions of the Schools, it do's not follow that he and Cardinal *Capifucchi* differ in the true meaning, neither is it a mark, that *Papiſts* (as he ſays) *think it lawful to ſet their hands to and approve thoſe Books whoſe Principles and Doctrins they diſlike.* I have ſhewn him in what Senſe that may be true, (tho' it ſeems he did not underſtand it) that is, when the Principles in thoſe Books touch only probable opinions, or Philoſophical concluſions, they may approve what they diſlike: But I told him, that in matters of Faith, they do not think it lawful to ſet their hands to or approve the Principles they diſlike; neither can our Defender ſhew one Inſtance without wreſting it to a Senſe not intended by them.

Relics.

§. 14.
Juſtification.

*Conc. Trid. Seſſ.
6. cap. 8.*

What I have ſaid of Images may be ſaid of Relics.

As for Juſtification, if perſons would but rightly underſtand things, there can be no Controverſie betwixt them and us, the Council of *Trent* having declared ſo plainly, that *we are Juſtified Gratis, and that none of thoſe Acts which precede our Juſtification whether they be Faith or good Works can Merit this Grace*; but if after ſuch a Declaration they will not believe us, we can only pity them and Pray to God to make them leſs obſtinate.

Merit.
Seſſ. 6. can. 16.

Again, for Merit of good works done after this Juſtification, we ſay with the Council of *Trent*, that *the juſt may expect an Eternal reward from God through his Mercies,*

and

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and the Merits of Jesus Christ, if they persevere to the end in doing good and keeping the Commandments. But the Council tells us nothing at all of the School questions, as whether this Merit be of *Justice* or *Fidelity* or *Condignity* or *Congruity*, and therefore they ought to be excluded from our disputes as being no necessary matters of our Faith.

As to Satisfaction for Temporal punishments due to sin; it is not of Faith (as appears by the Councils silence in those Points) that our satisfactions are of *Condignity* or of *congruity*, by *justice*, or by *mercy*: But it is of Faith, that *through the Merits of Christ we satisfy for such pains, and that by Jesus Christ we satisfy for our sins by the help of his satisfactions, which Merits of Christ proceed merely from his mercy towards us.* Oppose this last then only and our Controversie will be shorter.

What a deal of stuff have we seen of late concerning Purgatory, even by those who acknowledge, that all the Council of *Trent* determines, *that there is a Purgatory [or middle state] and that the Souls that are detained there, are helped by the suffrages of the Faithful, but principally by the most acceptable Sacrifice of the Altar.* It is not what *Bellarmin* looks upon as Truths, that we ought to maintain; but only what is of necessary Faith, and that is defined by the Council. It is therefore no Article of necessary Faith (without the belief of which we cut our selves off from the Communion of the Faithful) that there is a Fire in Purgatory, neither has the Council of *Florence* defined it, tho' a late Pamphlet says it did. It is not defined what the pains are, nor how grievous nor how long they shall last. Had those Authors therefore let these Points alone, and only Written against such a middle state, the Printer would have got less by them, but the People more.

Separate also what is not of Faith from Indulgences, and

The just may expect a reward for their good works done in Grace.

Satisfaction.
We satisfy by Christs satisfaction.

Self. 14. can. 13.
14.

§. 15.
Purgatory.

A short summary
of the Principal
Controversies,
&c. pag. 43.

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Indulgences.

and the Controversie will be brought to this; whether the Power of Indulgences hath been given and left in the Church by Jesus Christ, and whether the use of them be beneficial to Christian People or no; so that we should have nothing to do in our disputes about the Treasure of the Church, nor about Indulgences whereby the punishment due in the Court of God to sin remitted may be taken away, or the pains in Purgatory; but only about a Power to remit to Penitents some part of their public Canonical Penances, if their life and laudable Conversation seemed to deserve it.

§. 16.
Sacraments.

We affirm only, that there are truly and properly Seven Sacraments in the New Law Instituted by Jesus Christ, and necessary for the Salvation of Mankind, tho' not all to every one. And our Adversaries say, there are two only generally necessary to Salvation, but dare not positively exclude the others from being a kind of particular Sacraments. And seeing the Scripture mentions not the number either of three or seven, why should not the voice and constant practice of the Church be heard before particular clamours?

As to the matter of the Eucharist, if People would but once take a right notion of what we mean by a Real Presence, and rightly understand what we mean by the Terms Corporal and Spiritual, we should not have such large Volumes Written by those who pretend to believe all that Christ has said.

The Church.

And in our disputes about the Church, and it's Authority, what perpetual mistakes are their committed for want of considering what we mean by the Roman Catholic Church, and by her Infallibility?

§. 17.
The Rule of
Faith.

In a word, would People take notice, that we affirm the Total and only Rule of Catholic Faith, to which all are obliged under pain of Herefie and Excommunication.

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to be Divine Revelation delivered to the Prophets and Apostles, and proposed by the Catholic Church in her General received Councils, or by her universal Practice as an Article of Catholic Faith, and that if either this Divine Revelation to the Prophets and Apostles, or this proposal by the universal Church be wanting to a Tenet, it ceases to be an Article or Doctrine of Faith, tho' it may be a truth which it would be temerarious to deny; would they (I say) take notice of this, and then examin what are those Doctrins which we hold to have been thus taught and proposed, we should not only find our Controversie brought into a narrow Room; but all the odious Characters of Popery and the Calumnies that are thrown upon us, with the ill consequences of fears and jealousies, &c. would be removed, and we might hope for Peace and Unity.

Protestants will not distinguish between faith and private opinions.

Whereas by the methods by which we see Disputes now carried on, one would think our Adversaries had no other end in all their Controversial Books or Sermons, but to cry down Popery at any rate, least they should suffer prejudice by it's increase, which they are conscious it would do, if what is of Faith were separated in all their Discourses from Inferior Truths or probable opinions.

But prolong disputes upon unnecessaries.

And because I am not willing to prolong disputes, I do here declare, that if the Defender do hereafter meddle with such points as those which are not of necessary Faith, I shall not think my self obliged to answer him, tho' after that he may perhaps boast how he had the last word.

§. 18.

Which the Vindicator resolves to decline.

But if he please to answer any thing positively to those Doctrins acknowledged by all Catholics to be of Faith,

C

OR

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or to the Arguments I have brought in the XXIII. and XXIV. Articles to prove the Church in Communion with the Bishop of Rome to be the true Orthodox Catholic Church, and that the voice of the Church in every Age is the best way to know what is Apostolical Tradition, upon finishing which two last disputes all our Controversie would be ended ; he shall have a fair hearing.

But I may be bold to foretel, without pretending to be a Prophet, that nothing of all this will be done ; and that if he vouchsafe an Answer, he will as to the first either still fly to the private Tenets and Practices of Particulars, or Misrepresent our Doctrine ; and as to the others either sob my Arguments off with such an Answer as he thinks is sufficient against Monsieur Arnauld's Perpetuity, *that is, calling it a Logical Subtlety, which wants only Diogenes's Demonstration to expose it's Sophistry* ; A pretty quirk indeed, were the case parallel, or that it could be made out as clearly, that the Church has erred, as it could be shewn that Diogenes moved ; but what is the Point in Question must be always supposed as certain in our Defenders Logic ; or else he will send us to his beloved friends Monsieur Daille, or Monsieur Claude, as he has upon the like occasions ; or lastly endeavor to expose us by some contemptible Raillery, as he has done the Bishop of Meaux to the Defenders own confusion amongst thinking Men. For

It is not enough to Men of Sense to speak contemptibly of solid Arguments, excellent Discourses, or persons of known integrity. Monsieur Arnauld's Perpetuity of the Faith, and the just Prejudices against the Calvinists will not loose their esteem amongst the Learned and

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and Judicious because our Defender tells us they have been out-done by Huguenots; neither will the Bishop of Meaux's credit be any ways impaired, or his Exposition less esteemed because the Defender, and such as he, have endeavored to traduce him, and make the World believe him to be Insincere, or ignorant.

But such things as these are now a-days put upon the World without a blush, and they who are this day ingenious, Learned and honest Men, shall be to-morrow time-servers, block-heads and knaves if they chance but to cast a favorable look towards Popery, and hated, abhorred, and oppressed with injuries if they forsake their Errors to embrace the Truth, even by those who pretend that Conscience ought not to be forced.

I must conclude this Preface with begging pardon of my Readers for the length of this work which will I fear deter some from the perusal of it, but I hope, they who are desirous to search for the True Faith, which is but one amongst so many, and without which *it is impossible to please God*, will not think it much to spend a little time for their satisfaction; which if they do I hope it will open their Eyes and they will see how much they have been hitherto kept in Ignorance by those who pretend to be their guides, but shew themselves by their Writing either to be blind, or, which is worse, malicious. For if they know our Doctrins and yet Misrepresent them to their People, they must be convinced of Malice; and if they know them not, we are ready to inform them; if they think we palliate or pervert our Doctrins to gain Profelites, it shews how little they understand our Tenets; For when they

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they see us ready to lose our Estates, our Liberties, and our Lives, rather than renounce one title of our Faith, how can a reasonable Man be persuaded we would renounce it all to gain a Proselyte, who, the very first time he should see us Practise contrary to our Doctrins, would be sure to return and expose our Villany?

BEcause the Defender has been pleased to ask this Question in the close of his Discourse, page 84. *Where are the Un sincere dealings, the Falsifications, the Authors Misquoting or Misapplied?* I thought it might not be amiss to refer the Reader to some of them, as they are detected in this following Treatise. And tho' the Defender had not the sincerity to acknowledge them, yet I dare refer my self to any unbiassed Readers Judgment in the case betwixt us.

Calumnies, pag. 3. 32, 36, 47.

Falsifications, pag. 31. 37, 50, 54, 62, 70, 126, 155.

False Translations, pag. 42. 48.

Un sincerities.

Uncharitable Accusations.

Wilful mistakes of our Doctrin.

Affected Misapplications of Equivocal words.

False Impositions.

Authors Misapplied.

Plain Contradictions, pag. 46. 86.

In almost every Article.

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A
R E P L Y
 TO THE
D E F E N C E
 OF THE
 Exposition of the Doctrin of the
 Church of *England*.

ART. I.
 INTRODUCTION.

That he who accuses another of Great and
 'Heinous Crimes, ought to take all pru- §. 1.
 'dent care not to be guilty himself, of those Def. p. 1.
 'Faults which he condemns in others; is certain:
 But whether this Author of the Defence, or I,
 have governed our selves by this Maxim, is to
 be cleared; and I suppose the Judicious Readers will neither
 take his nor my bare assertion for a proof; and therefore to
 avoid more words I commit the whole to their Examen in the
 following Articles.

B

I

I shall pass by also what he says concerning the Authority of an *Imprimatur Carolus Alston*, &c. which he equalizes to a *Permissu Superiorum* (tho' I hope he will not contend with those Testimonies which are given to the Exposition) and proceed to the Point in question.

§. 1.

Idolatri and
Superstition
Prot. Cry and
Calumnies,
at present.

Dr. Jackson, Dr.
Field, Arch-
Bishop Laud,
Dr. Heylin, Mr.
Thornike, Dr.
Hammond, &c.

Other Prote-
stants thought
the charge
unjust.

Norm like Just
weights and
measures,
Chap. 1. 2.
Chap. 4. 3.
Chap. 2. p. 9.

Defence p. 88.

If *Calumny* and *Un sincerity* be now the *Catholic Cry*, it is because *Idolatri*, *Superstition*, and I know not what more harsh names, are now the *Protestants*.

There was a time (as this Author knows) in which the genuine Sons of the Church of England excused the Roman Catholic Church of that odious Imputation of Idolatri, and acknowledged the Doctrin of the Church (as to that particular) to be innocent. He knows too, that some persons (never Excommunicated nor censured by the Church of England for it) have maintain'd, that the Sons of the Church of England cannot defend the Charge of Idolatri against the Church of Rome, without denying that Church to be a true Church, and by consequence, without contradicting themselves; without going against the intention of the Reformation, which was not to make a new Church, but to restore a Sick Church to it's Soundness, a Corrupted Church to it's Purity; without casting the Sin of Schism at their own Doors, and being answerable for all the Ill consequences of it: Nay more, that he who takes the Pope for Antichrist, and the Papists for Idolaters, can never weigh by his own Weights, and mete by his own Measures, till he hate Papists worse than Jews or Mahometans; of which the Presbyterian and the Puritan have been guilty, but the Clergy and Gentry of the Church of England have been hitherto more Christian.

I would gladly therefore know how it comes to pass, that at this time (when he acknowledges there was never more cause to hope for an Union, and wishes that all such things as might stir our Animosities, might on all sides be buried in eternal Oblivion,) An Exposition of the Doctrin of the Church of England should be uttered in with that odious Imputation of Adoring Men and Women, Crosses and Images, &c. Where do's he find the Church of England in her Thirty Nine Articles or publick Testimonies of her Dogmatical Doctrin, charging the Church of Rome with such Idolatri? We find indeed that their Twenty second Article tells us, that the Invocation of Saints is one of those Practices which

which are *fond things, vainly invented*, &c. but it proceeds not so far as to call it *Idolatrous*. And if the *Book of Homilies* (to which he flies upon other occasions when he is prest to shew the Doctrin of his Church) be more severe, he is little versed in his own Doctrins, if he be ignorant that several Eminent Divines of his own Church do not allow that Book to contain in every part of it the *publick Dogmatical Doctrin of the Church of England*, tho' they be all obliged to subscribe to it as containing a wholesome Doctrin.

I wish then there be not something more in the bottom of this than what appears at first sight. *Lr. Heylin* tells us, 'that when Queen Elizabeth beheld the Pope as her greatest Enemy in reference to her Mothers Marriage, her own Birth, and consequently her Title to the Crown of England, Books were filled with bitter Revilings against the Church of Rome and all the Divine Offices, Ceremonies and performances of it; but that in the next Ages the dangerous consequences of the Charge of Idolatry upon the Church of Rome, began to be more calmly and maturely considered; in so much that Arch-bishop *Land* thought it necessary to endeavor with diligence to hinder the reprinting of those Books. And what, must the same Apprehensions be now again raised in the Peoples minds? Must the Pope pass now for our greatest Enemy? And must the common People be taught to hate *Papists worse than Jews and Mahometans*, that the Pulpits ring again with such horrid accusations, and every Book (tho' pretending moderation) brings now the charge of Idolatry along with it? If this Author had not this design, (for I dare not accuse him of being a leading Man) he might at least have foreseen the ill consequences which would follow in the Nation, and for which I fear He and Those that set him on, will one day answer before the Tribunal of the God of Peace and Unity.

But he thinks himself clear at least of Calumny, if he can shew that our Authors allow all that he has charged us with. Not too fast: I must in this also beg his pardon: The consequence does not follow, that because some particular Members of the Church of Rome may have taught such Doctrins, therefore the Church is guilty of them. He has been often told (and that according to all reason) that we have nothing to do here with the Doctrins of the Schools; that he must take our Doctrins from the Councils, which contain

Bishop Montague
Dr. Heylin, Mr.
Thornhill.

§. 2.

The charge of
Idolatry begun in Queen
Elizabeth's time.

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Pag. 341. 2d Edit.

Rejected in
King Charles's
the first's
time.

Renewed at
present to
make us
odious.

Defect p. 3.

Calumny.

Def. Pref. p. 19.

the Public, Authentic and Universally received Definitions and Decisions of the Church; otherwise he touches not the necessary terms of Communion. But tho' he acknowledges this to be my Catholic Distinction, yet he takes little or no notice of it throughout his whole Book, but flies still to particular Authors to maintain his charge.

Cp. p. 82.

But what if our Authors allow not those things which he charges them with, will he then acknowledge himself guilty of Calumny? If he cannot bring any of our Authors that say, *Divine Worship is to be given to the Blessed Virgin and Saints departed* (unless their expressions be miserably distorted) or any persons that do practice it; if our Missals and Pontificals do not command us to adore the Cross taking the word *Adoration* in that strict Sense; and if I shew him in the following Articles that he mistakes the Doctrine of the Council of Trent about the Sacrifice of the Mass, and the Churches Tenet about Merit; I hope he will be so ingenuous as to confess that we deserve not so ill a Character; and if he be so sensible of the account which must be given for idle words, I hope he will likewise consult the Salvation of his Soul, and repent and make satisfaction for those which are injurious to the reputation of a Church, to which (if he be what he professes) he must acknowledg he owes some obligations as to a Mother.

Unfincerity.

But I charged him also with *Unfincerity* in stating the Question betwixt Catholics and Protestants, and this also touches his reputation. I must confess I would willingly be tender of it; but where so great a concern as the reputation of an Innocent Church is joyned with his single Honor, I think I may be excused, if I let the dirt fall where it ought, when by wiping it off from one, it must necessarily stick upon the other.

§. 3.

Catholics affirm that Protestants hold not all Fundamentals.

Pag. 24.

Protestants grant that Catholics hold all Fundamentals.

That which I condemn'd in his stating of the Question was, that he represented us as allowing them to hold the *Arrian* and *condemned Foundation of the Christian Faith*. I told him that we do not allow that Proposition, especially if he mean all Fundamentals; and that tho' the Bishop of Meaux has a Section to shew, how those of the *Pretended Reformed Religion* acknowledge the Catholic Church to embrace all the fundamental Articles of the Christian Religion, yet it do's not from thence follow, that Catholics reciprocally grant them also to hold the same. And what, I pray, is his answer to this? *That whose shall please to consider Monsieur*

de Meaux's *arguing from Monsieur Daille's Concessions*, at the *third Point*, will find it clear enough, that he did, if the *Defender* can find it *Fundamental Articles*. But really I have again and again considered what Monsieur de Meaux says in that Section, and can find no such thing in it; but that his is only *Argumentum ad hominem*, an Argument drawn from the Concessions of Monsieur Daille, and from what is manifest to every one, viz. That we believe all those Articles which Protestants call *Fundamental*: But he neither says, nor infers, nor so much as shews it to be his Opinion, that the Protestants hold all those Articles which Catholics call *Fundamental*. But he who can find That in the Bishops Argument, can find also that *I say still, myself that the Articles which we hold and they contradict, do by evident and undoubted consequence destroy those Truths that are in both sides agreed to be Fundamental*. I know not with what Spectacles he reads, but I think any judicious Reader will grant that I never said any such thing. The true I tell him, that were the *Doctrines and Practices which he attributes to Protestants* *proved Doctrines and Practices of the Church of Rome*, *how could he make us say they contradict our Principles*? But I tell him also, that we maintain those *Doctrines and Practices* which we detect the very Thoughts of them; and that we find a *strong Connection* betwixt the Consequences of Idolatry and Superstition, which he draws from our Doctrine (if he take it in the right sense) than there is betwixt the same Consequences which Catholics draw from their bowing to the Altar and at the Name of Jesus, &c. But he takes no notice of this Parallel, which gives him a full model of Truth, and shews at the Method of giving it in the *Defender's* Language, which shews he has little to say as the Justice of the thing itself.

But he tells me, that I have mistaken the *Design* betwixt him and me: For his business was only to give a *short Exposition of the Doctrine of the Church of England*; indeed that he followed that Design according to the Title of his Book, and kept himself entirely to it without those wild Excursions against the Doctrine and Practice of the Church of Rome, or only obtained from misrepresenting them, I should not have undertaken to vindicate the Bishops Exposition. But perhaps he will say that he did it with Charity and Moderation, and that if he had known any thing so

Defence p. 4.

M. de Meaux's sense perverted by the Defender.

Suppl. Sect. 2. P. 7.

The Vindicator's sense perverted by the Defender. Def. pag. 5.

Thesis p. 21.

Article 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Catholics are more Idolaters than Protestants.

Page 5.

Expos. Doct. C.
of E. Pref. pa. 18.

Protestant
Charity and
Moderation.

his Book, that without dissembling the Truth might have been omitted, he sincerely professes he would most willingly have done it. As if it were Charity and Moderation to begin with an accusation of our adoring Men and Women, Crosses, Images and Reliques, &c. Or as if this and the like did to belong to the Doctrine of the Church of England, that he was necessitated in expounding her Doctrine to fix them upon us, and could not omit them without dissembling the Truth. If he had consulted the Learned of his own party, they would have taught him more Charity and Moderation.

A R T. II.

That Religious Worship terminates ultimately in God alone.

§. 4.

Def. pag. 6.

A necessary
distinction not
taken notice
of by the De-
fender.

Our Author of the Defence tells us, he is but little concern'd in this Article; neither is it (he says) his business to examine whether I have truly distinguished betwixt that Honor which we pay to God, and that which we give to Saints. But really I think, considering the stress he has put upon the word *ADORATION*, in his following Discourse, he ought to have taken notice of the distinctions which I here gave. But he knew that had he done this, all his Quotations out of our Liturgies, &c. would have signified just nothing; neither could he have made so plausible an excuse for his Calumnies and Falsifications, and therefore he thought it better to leave the true Explication of the Terms, and the necessary distinctions betwixt Honor and Honor, Worship and Worship, Adoration and Adoration, &c. to others, and make use of them still in his own confused Sense, as if nothing had been said to rectify his mistake.

I see then I must be forced to open the matter a little more plainly: Which having once done, I hope the Judicious Reader will take notice of what I say, tho' he who opposes me may not think it for his purpose.

And first I must again tell him with Monsieur de Meaux, that seeing in one Sense Adoration, Invocation, and the Name of Mediator (I might add Justification, Prayer, &c.) are only proper to God and Jesus Christ, it is no hard matter to misapply those Terms, whereby to render our Doctrine odious. And I must here conjure him

not

Art. 2. §. 4. *Religious Worship terminates in God alone.*

7

not to obstruct the hopes of a more Christian Unity (which he thinks is now in a fair way to come on) by a future misapplication of those Terms: To prevent which, I must desire him to consider,

Secondly, That tho' we would willingly appropriate peculiar Names or Expressions to signify the intention with which we do our actions, calling that Honor which we pay immediately to God, Divine Adoration, or *Latria*; That which we pay to Men upon account of natural or naturally acquired Excellencies, only *Civil*; and that which we pay to Saints, Angels and Holy things, *Doulia*, or a *Religious Honor*, not in the strictest Sense of the word, but because it has a reference to God who is the Center of all *Religious Honor*, to whom it ought finally to tend, and in whom it is ultimately terminated; yet the Terms, *Respect*, *Honor*, *Worship*, *Service*, *Adoration*, *Veneration*, &c. have been so variously used by our Fore-fathers, both in our Native, and in the *Sacred Languages*, that it is impossible to make them speak uniformly. Thus at this very day, tho' we affirm that God is only to be *Worshipped* (meaning with *Divine Worship*) yet in the Protestant Common-Prayer Book, in the Ceremonies of Marriage, the Man says to the Woman with my *Body I thee Worship*. And our Language teaches us to give the Titles of *Worshipful* or *Right-Worshipful* to Men of Quality. Thus in the Sacred Scriptures *Abraham* is said to Adore the Children of *Heb*, *Josue* an Angel, &c.

Respect, Honor, Worship, Service, Adoration, Veneration, &c. are equivocal terms and are misapplied by the De-fender.

What I have said of words is likewise to be understood of the exterior actions of the Body, *Bowing*, *Kneeling*, *Prostrating*, *Kissing*, &c. all which are not so appropriated to God, but that they are and have been in all Ages made use of to testify our respect to our Kings, Parents, or Magistrates.

Lastly, I must desire him to consider with us, that this *Bowing*, *Kneeling*, *Prostrating*, &c. these Terms of *Veneration*, *Adoration*, *Worship*, *Honor*, &c. tho' so promiscuously used, are yet distinguished according to the Excellency of the Object on which they are Terminated; for if the Excellency be *Natural* or *Naturally* acquired, as *Beauty* of the Body or *Virtue* of the Mind; yea, or *Extrinsic*, as *Nobility*, *Riches* or the like, the Honor which is due is only *Civil*, or *Human*: But where the Excellency is *Supernatural* we term the Honor *Religious*, that is, such an Honor

§. 5.
Bowing, Kneeling, Prostrating, &c. are variously used.

§. 6.
The Honor pay'd by those words or actions is distinguished by the Object.

Divine honor
called *Latria*
only due to
God.

Inferior honor
called *Doulia*,
may be given
to Creatures.

The distinction of
Latria and *Doulia*
is acknowledged
by sober Prote-
stants to have
its use, *Vossius*,
&c. nothing bin-
deri them
to be taken as

words of art. use to be taken to signify peculiar conceptions in Christianity. Thorndike, Epilogue lib. 3. c. 30. pag. 364.

§. 7.

This Inferior Religious Honor is sometimes also pay'd to Inanimate things. As in the Old Law to the Ark, to *Aarons* Rod, &c. and now in the New, to the Sign of our Redemption, to the Bible, to the Altar, &c.

If this distinction betwixt Supreme Religious Honor or Worship, called *Latria*, and inferior Religious Honor or Worship called, *Doulia*, and that which we call *Civil*, do not please him, but that he will admit only of the two Extreame, and reject that Middle inferior Honor, I must ask him what he will call that Honor which was pay'd to the Ark in the Old Law, before which King ^a *David* Danced, for the touching of which *Oza* was slain, and the ^b *Bethsamites* to the Number of 70 Men and 50000 of the Populace for having only looked into it? and which was Com-
manded by the Royal Prophet to be Adored. Nothing of Religion here? Nothing of Reverence? what will he call that Reverence which God himself Commanded to be done to his San-
ctuary

a 2 Reg. 6.

b 1 Reg. 6. 19.

c Psal. 98. 5.
compared with
the 1 Paral. 28. 2.

Art. 3. S. 7. Religious Worship terminates in God alone.

Mary, *Levit. 19. 30.* Must it not be called Religious? Certainly the Church of *England*, as I take it, implies at least as much, when amongst her Canons she enters this as one, That Churches be not profaned: Seeing, nothing can be profaned, but what has a Religious Respect: What will he call that Honor which *Joshua* paid to the Angel after he had told him that he was only *Prince of the Army of the Lord*, when his own Translation says, *he fell on his Face to the ground, and WORSHIPED?* I will not urge their Adoration before the Altar, nor their Kneeling at the Communion, because he will perhaps say, they Reverence not the Altar, but God, and Honor not the Elements of Bread and Wine, but Jesus Christ represented by them: However, tho' they are loath to confess it, for fear of giving advantage; yet they must needs allow a Religious respect to both, seeing I hope he will grant, that both the Altar and the Elements may be profaned: Is this Respect a Religious Honor, or is it only Civil? If he cannot for shame say it is only *Civil*, nor dare not say it is *Divine*, he must admit of a Middle sort of Honor, which how he will Term I know not, if he call it not *Religious* in an inferior Degree.

These Notions being Cleared, I hope where ever he meets with the Words *Worship* or *Adore*, he will not immediately judge *God* or an *Idol* to be the object of that Cult, or that a *Sovereign* and *Divine Honor* is meant by those Words; but that he will give a right distinction, according to the different objects, to which those Words and Actions are Appropriated: which if he do, I hope I shall easily make him understand our Doctrine in the following Articles.

What I have here said, Clears Maldonado's Expression Cited in the close. And as to what he tells us from the *Index Expurgatorius*, that it has ordered these Words *that God only is to be Adored*, and that *no Creature is to be Adored*, to be Blotted out of *Sc. A. scholasticus* and other Authors in which they do occur; I with his had Weighed and Examined well what he Write: For tho' I have not seen the *Index Expurgatorius* which he mentions, yet I have Consulted the Rules Appointed at the end of the *Quintus Tractatus* for the Correction of Books, and the 4th S. de *Correctionibus* orders, that nothing be Corrected in old Catholic Authors, but where a manifest Error has crept in, either by the defect of Heretics or the negligence

*The Prince
 surrenders to the
 Duke
 John's power
 is broken. He
 Admits all.
 John 4. 14
 Protestants
 pay an infe-
 rior Religious
 Honor to
 mere Crea-
 tures.

1. The first of these is the fact that the
 2. Chinese government has been unable to
 3. bring about a general improvement in
 4. the living conditions of the people.
 5. The second is the fact that the
 6. Chinese government has been unable to
 7. bring about a general improvement in
 8. the living conditions of the people.
 9. The third is the fact that the
 10. Chinese government has been unable to
 11. bring about a general improvement in
 12. the living conditions of the people.

In libris autem
Catholicorum ve-
terum, nihil ma-
ius facit, nisi ali-
qui frange. Idem
autem in libris
græcis inveniunt
manifestum error
irregularit.

For if God hath said, I will Honor those who Honor me, it becomes as certainly to Honor them too. And that whether this Honor be Religious or Civil, becomes disputable only for want of words, vulgar use not having provided proper terms to signify all conceptions, which come not from common sense.

I suppose Mr. Thorndike (as in them) spoke also the sense of his Church, when he tells us, and proves it from undeniable (a) Texts of Scripture, and (b) passages of the Fathers. That it is not to be doubted, that the Saints in Happiness pray for the Church Militant — and that therefore whatsoever may be disputed, whether Saints or Angels in this regard may be counted Mediators, Intercessors, or Advocates between God and us, will be mere contentions about words, which I intend to avoid, if I can, in all controversial Discourses.

- (a) Apoc. v. 8. will. 3. Gen. xxi. 3. 14. Exod. xxxii. 13. Deut. ix. 27. 1 Kings vi. 11. 1 Kings vii. 19. 1 Kings vii. 34. 1 Kings vii. 35. 1 Kings vii. 36. 1 Chron. xix. 27.
(b) St. Cyprian, St. Jerome, St. Augustine, St. Leo, St. Gregory, and many more which he could bring.

So that the difference betwixt Catholics and moderate Protestants, is not Whether Saints or Angels are to be Honored with an inferior Honor, or whether they pray for us; but Whether it be lawful for us to Pray to them; not in that Sense as if we intended by that Prayer to do that to them, which they do to God for us, for that as the same Mr. Thorndike well observes (still really and actually, as the same Author notes, apprehending them to be creatures, which prevents Idolatry;) could not be said without Idolatry; but Whether it be lawful for us to beseech or intreat them to pray for us. And the question betwixt the Defender and us is, Whether such kind of Addresses as these, are of such a Nature as to make Gods (as he calls them) of Men and Women; a very disrespectful Term, for the Saints who reign with God, whom we acknowledge to be our fellow-creatures, however exalted to such a glorified State.

Perhaps he will here tell me with the same Mr. Thorndike, That there may be three sorts of Prayers to Saints. The first of those that are made to God, but to desire his blessings by and thro' the Merits and Intercession of the Saints. The second of those Prayers which are reduced to an Oration pro nobis. And the third, when

Saints pray for us. Whether they be our Mediators, Intercessors, or Advocates is only a contention about words.

ibid. pag. 356.

We may desire them to pray for us.

Three sorts of Prayer to Saints according to Mr. Thorndike.

Ibid. p. 357.

Page 10.

* This is Mr. Thorndike's assertion, who affirms, that the lights of the Greek and Latin Church, Basil, Nazianzen, Nysiens, Ambrose, Jeron, Augustin, Chrysostom, Basil the Cyrill, Theodoret, Fulgentius, Gregory the Great, Leo more, or rather all after that time, have all of them spoken to

when one desires immediately of the Saints the same Blessings spiritual and Temporal, which all Christians require of God: That as to the first, he acknowledges it to be miserably agreeable with Christianity; Tho' he cannot go so far with Mr. Thorndike, as to allow of the word *Adore* in those Prayers, which he thinks make the *Merits* of our Saints run Parallel with the *Merits* of Christ: That the second had its Beginning in the 4th flourishing times of the Church after Constantine, but that they were rather *Antient Wishes and Rhetorical Flights* than direct Prayers; and that in them they began to depart from the practice and Tradition of the three Ages before them. But as to the third, that he has sufficiently shewn in his Appendix to this third Article, that the Church of Rome's Devotions to the Saints are such, and that therefore she adores *Men* and *Women*. To all which I will as briefly as I can, give him positive Answers, and examin his grounds, because he taxes me with negligence in that Point.

to the Saints departed and desired their assistance. Ibid. pag. 358.

§. 10.

And First, As to what he says, that Monsieur Daille himself had the same Notion he has of the Expressions of the Primitive Fathers of the Fourth Age, viz. that they were rather *Innocent wishes and Rhetorical flights* than Prayers, I do not doubt of it; but I think the Rhetoric lies at his door who flies to such a poor shift. It seems these were some of the *Diviores loci*, more difficult passages which some only nibbled at, others could not digest, and he only shifts off under the name of Rhetorical flights or novelties. And therefore Monsieur de Meaux was not out (as this Gentleman seems to insinuate) when he said, that Protestants in General (obliged by the strength of Truth) begin to acknowledge the Custom of Praying to Saints, and Honoring their Reliques, was Established even in the Fourth Age of the Church; or that M. Daille grants as much; For certainly, his accusing the Fathers of that Age of altering in that Point the Doctrine of the three foregoing Ages, and his mincing the Boldness of his Assertion by his *Neque enim a vero longe aberratum fuit*; and his *forte sine hujus generis*, shews that he could not deny, but that many of them could not pass for such.

Exposit. Sect. 3.
Page 4.

Protestants grant Praying to Saints to have been established in the Fourth Age.

Defens. p. 5.

§. 11.

However the Defender is of Monsieur Daille's Religion in this point,

What were those of his Brother St. Gregory Nyssen, upon the
 the forey Martyrs, as also those in his Oration upon St.
 theodorus Martyr? But I think what I have here mentioned is
 sufficient.

But it seems our Adversaries are forced to confess that
 St. Theod. Mart. pa. 17. c.

He knows very well, that I might bring him a multitude of
 examples of this nature; and such, that if a Cardinal Bona or a
 other Crasset had expressed themselves in the same manner, he
 could have made them pass for *Adorers of Men and Women*; but
 suppose the respect he bears to these great Saints and Lights of
 Antiquity, will make him pass a more favorable Sentence of them;
 and he is loath I remember to censure them, he is the wiser.
 As for his Argument drawn from the Opinion of the Fathers,
 that the Saints departed were not admitted to the sight of God imme-
 diately upon their decease, I did not think it of such force as to
 require being taken notice of. For first, I am neither engaged as
 Catholic, nor as a Controvertist, to defend every Argument
 at Bellarmin or Suarez brings, (tho' he make it pass for the
 Churches reason) especially when many of our Polemic Writers
 sink them unconvincive. For, supposing, not granting, it were
 true (as he from Blondel and Duval affirms) that St. Basil, St.
 Ambrose, St. Chrysostom and St. Augustin were of this opinion,
 that the Souls of the Saints departed do not enjoy the Beatifica-
 tion till the day of Judgment; yet seeing it is true, and con-
 fessed by the most ingenious Protestants, that they also held
 it lawful to invoke the Saints; that they not only prayed to
 themselves; but exhorted others to do the same; and that
 those ever giving them the least caution, that their interces-
 sions were only *Rhetorical Flights*, it necessarily follows, that
 this Argument would have been of no force with them, as
 indeed

But it seems our Adversaries are forced to confess that
 St. Theod. Mart. pa. 17. c.

S. 13.
 The Ancient
 Fathers held,
 Saints depar-
 ted were ad-
 mitted to the
 sight of God,
 tho' not to
 perfect bliss
 till the day of
 Judgment.
 M. M. de la
 Haye, de la
 Church of Eng.
 pag. 3.
 Chamaigne
 Euan. Com. Trid.
 pars. 1. de Inven.
 55. Votum diff.
 2 Thes. 1.
 Bishop Forbes
 comments Bishop
 Marquetus candor,

In acknowledging St. Augustine to allow Invocation of Saints, and consider Dr. Augustin for Answering C. L. & Augustin, *Constitution* c. 4. n. 2.

Dr. Park in his *Response* to Dr. Augustin, p. 27.

Epistola to Rep. *Art. 1. 7. & 22. n. 35.* affirm the same of St. Augustine and several others. These are cited by S. C. in his answer to Dr. Piers's Court Sermon, p. 191. 192. 193. See also *Thomson* cited before p. 14.

indeed it was not with St. *Augustin*, who tho' he durst not decide, whether it was the Saints, themselves who appeared sometimes at the Memorials, and who heard the Prayers; or the Angels for them; yet made no difficulty to pray to them himself, and to record the many benefits which others obtained by Praying to them, as may be seen throughout his whole 22d. Chapter of his 8th. Book, *De Civitate Dei*.

But it seems our Adversaries are forced to great Straits, when they are constrained to catch hold of every little Argument which they think ill Managed; and rather than not maintain their Novelties, cast Dirt in the Face of all the Antient Fathers, and accuse that Primitive Church it self (whose Purity they profess to imitate, and according to whose Doctrine they say they have Reformed) not only of such gross Errors as are contrary to express Texts of Scripture; but of such Ignorance, that they held Opinions, not only incoherent, but even (a) contradictory to several other expressions in their own Writings. How much more Christian like had it been for him to have imitated (b) *Sicinus Senensis* (whom he cites) who after having related the several obscure passages of the Father, affirming *The Souls of the Just to remain till the day of Judgment in the shade of Paradise, under the Altar of God, or in hidden receptacles expecting the Future Reward of Glory*, tells us, *We must not presently imagine they were as if the Souls enjoyed not the Beatific Vision, but only that they did not yet possess that entire Felicity which they expect after the Resurrection of the Body.*

(a) This is one of the Protestants usual amusements, to make St. *Augustin* quarrel with St. *Augustin*, St. *Chrysostom*, with St. *Chrysostom*, &c.

(b) *Præinde cum apud ipsos Ecclesia dicitur legi iustorum animas vivere aut in sinu Abrahæ, aut in Paradiso, aut sub Altari Dei, aut in cælesti receptaculo, hanc præinde iustorum glorie promissam non solum possidere, sed etiam carere divini iustitiae gloria: Sed intelligit non tantum perfecti & consummati illi iustitiam, quam post corporis resurrectionem expectant.* *Bibl. Sacra Lib. 4. Annot. 345. pag. 622.*

What if some of the Fathers believed that Saints departed were not admitted to the highest Heaven immediately upon their decease? Do's not our Lord himself tell us, there are many Mansions in his Fathers House; and Saint Paul, that as the Stars do differ in Glory, so do the Saints in Heaven? We need not enquire how one may be subordinate to another, as the de

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grees of Angels are; Let us let that alone till we come thither. However let Monsieur *Daille* and this Gentleman take heed, lest while they deny any Invocation of the Saints, they stumble not upon Purgatory. Certainly what ever sense may be put upon the Primitive Fathers Writings, the constant practice and Tradition of the Church shews, that she always believed some persons to enjoy the Beatific Vision immediately after their departure out of this life, tho there remains a further complement of their Glory at the general Resurrection, when Soul and Body shall be united.

Another piece of the like Veneration for the Antient Fathers follows, where he accuses those of the 4th Age of departing from the practice and Tradition of the Ages before them, and endeavours to prove it from the profound Silence of the Fathers of the Three first Ages, from whom he challenges me to bring him any one Instance of such Intercession.

Had he consulted his Brethren the Centurists of *Magdeburg*, he would not have made so bold a Challenge; for they acknowledge that *Origen* who lived Anno 226. (*) Prayed to Holy *Job*, and admitted the (d) Invocation of Angels; they affirm also, that there are manifest steps of the Invocation of Saints in the Doctors of that Antient Age. Had he also consulted Cardinal *Perron*, whom he cites, he would have seen that the Fathers of the 4th Age were so far from departing from the Practice and Tradition of the Ages before them, that they make mention of that foregoing practice. Thus St. *Gregory Nazianzen* in his Sermon upon the Anniversary of St. *Cyprian*, who flourished in the year 250, not only prays to him, but relates a History how St. *Justina* being in danger of making Shipwreck of her Chastity by the Magical Art of St. *Cyprian*, before he was converted to the Catholic Faith, had recourse to the intercession of the Blessed Virgin *Mary*, begging of her to assist her, whose Virginity was in danger. By which relation, whether he was mistaken in the *Cyprian* he mentions, or no, it matters not; he at least plainly shews, that the practice did not arise in his time, but was the common Custom of the precedent Age.

§ 13.
Primitive Fathers calumniated by the Defender.

§ 14.
Prayers to Saints within the 1st. 300. years.

* The Centurists of *Magdeburg*.
Cent. 3. col. 83.
In. 49. a Budge
Origen saying, O
Beate *Job*, ora
pro nobis miseris.
(d) Agall, Cent.
3. col. 75. line 59.
they say Angels
even *Origen*
invocando patres.
Hom. 1. in *Isaiah*.
1st cent. 3. col.
col. 83. line 47.
Videtur in Disser-
tatione hujus facti
scriptum esse obse-
ra religia immo-
rationis excep-
ram. Apud Pre-
stanti Apology
Tr. 2. fol. 5.

fol. 7. p. 12. 55. in margin a. 26, 27, 28.

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What then if the few Writings of the Antients of the First 300 years, which remain, be silent in this particular; does it follow, that they approved not the practice? or is there nothing now to be believed in the Church, but what must be found in their Writings? This indeed might be a Socinians plea: but I did not think those of the Church of *England* (as by law Established) would have stood upon it, when an Act of Parliament obliges them 'to Venerate the 4 first General Councils, so far as not to judge 'any matter or cause to be Heresy, but such as have been con- 'demned by the Authority of the Canonical Scriptures, or by 'the first 4 General Councils: and when so many of their Writers endeavor to persuade the People, that they are ready to stand by the Fathers of the first 400, 500, nay some of them 600 Years; that is, till the 4th General Council inclusively. But it seems our Author acknowledges, with Dr. *Fulk* and others, the vanity of that Claim, and therefore will only stand to the first 300, which I believe he will at last also be forced to quit for the Purer Protestant plea of Scripture alone.

Had this Custom of praying to Saints been only introduced in the 4th Age, and been so dangerous as our Moderns endeavor to perswade the World it is, certainly the succeeding General Councils would have taken notice of it, or some one of the Fathers would have written against it: But on the contrary, we find the * 4th General Council allowing this Invocation in the 3^d Person, whose words are these, *Let Flavian be had in everlasting memory: Behold Vengeance, [i. e. on his Murderers] Behold the Truth! Flavian lives after Death, Let Flavian the Martyr PRAY FOR US.*

But that which seems to me the most extravagant, is, that Protestants should thus demand us to shew them some Testimonies of the Fathers of the first 300 Years, who lived under Persecution, whose Writings are lost and destroyed; and yet reject the Fathers of the 4th Age, who wrote, when the Church began first to be in a flourishing condition. Can any one Imagine, that the Church, when in Grots and Caverns taught one thing, and when she came into the Light practised another? Can we think, that when * St. Chrysostom tells us, that the Emperor who is

Stat. 1 Eliz. c. 1.

By Jewell,
Dr. Pierce, &c.

Flavianus post
mortem vivit,
Martyr pro nobis
orat. Conc. Chal.
Act. 11. To. 1.
Conc. p. 495.
Edit. Colon. 1578.

* Chrift: Hom.
Antich. &
Hom. 26. in
2 Corinth. c. 12.
pag. 9. o.
Και ὃ αὐτὸς ὁ
τίμιος ἀλου-
ρίδα φαει-
νός ἐστι, ἀπὸ
χρῆστος τὰ σ-
ματὰ ἐκείνα
ἐκτετιχέναι
αὐτοῦ· πῶς
ἀγῶν, ὅταν αὐτὸς
παύσῃ, δὲ ἵπ-

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converted from his former Errors and the Doctrine of Devils — to comfort and strengthen him like a Good Physician — and to call together the rest of his Companions in that Ministry, that all of them together might instruct those in the Faith, who had been deceived. I hope he will not deny, that he begged of Holy ^b Job to pray for him; That he made his Addresses to ^c all the Saints in general, and particularly to ^d Abraham, in the midst of his sorrow and lamentation for his sins.

b O Beate Job, vivens in perpetuum apud Deum & visus permanent in conspectu Regis Domini, Ora pro nobis miseris: Ut

etiam nos terribili Dei misericordiam protegat in omnibus tribulationibus, & eripiat ab omnibus oppressionibus malignis: Ne consumeret nos cum iusto: Et conferbat nos cum tibi qui salvi sumus: Es requisieris nos facias cum illis in regno suo, ubi perpetuo cum sanctis illis magnificemus illum, Item, lib. 2. Job. in fine Tom. 2. fol. 33. a. C. c Incipiamus genibus prosternere, & deprecari universos Sanctos, ut mihi non audenti perire Deum propter similitudinem peccati, succurrant. O Sancti Dei, qui lacrymis & sanguine pleno dolore deprecor, ut precidatis misericordiam ejus pro me misera. Item in Lamento. Tom. 2. fol. 158. b. init. d Huiusmodi, Pater Abraham, deprecare pro me, ut de Simeone sub aliter, Ibid. circa finem. pag. 159. b.

e Salve in eternum indefinens nostra letitia, Dei Genitrix virgo: ad te enim rursus accursumus. Tu festi nostri principium, tu medium, tu finem, preciosissima regni margarita: Tu verè omnis sacrificii pinguedo, & animatum panis istius vite altaris. Salve amor Dei Patria Tresore; salve filii erga hominum humanum sumus propensio; salve Sancti spiritus mens inun-

Neither will he, I suppose, deny • St. Methodius's Addresses to our Blessed Lady and Holy Simeon, to be as formal as any in the Breviary, nor say he lived not in the time he limits. I am certain if he had found such, or the like Addresses, in our Prayers, he would have put them upon the stretch, and perhaps have made them pass with his Learned Auditory for little less than Blasphemies: But it may be he will have some respect for Antiquity, and give a more favorable construction to these Fathers Expressions; which when he has once learned to do, I hope he will in Charity extend it also to the Church, which accustoms her self to speak the Language of Scripture and Primitive Fathers, and is not willing to change her Expressions, which may be taken in a good sense, because some few find fault with them.

drare. Propterea te deprecamur prestantissimum omnium, matrisque honoris libere placentem, precumque indefectum nosse regere, sanctissimus Dei genitrix; nostri, inquam, qui in te oramus, hymnisque divinis memoriam tui ubi semper deservimus, sed perpetuo vulturam, celebramus. Tu etiam semper honorate Symeon, pia nostra religione primo susceptus, resurrectionisque fidelium exarator, intercede pro nobis apud Deum & servatorem, quem alius tui excipere dignum fuisse, apud Mag. Biblioth. PP. Method. Epist. Rom. in Fests Paris. B. M. pag. 362. F.

§. 15. Defence p. 9.

His next Argument is, That the Maxims of those Antient Fathers concerning Prayer were such, as are utterly repugnant to such an Invocation; seeing, they defined Prayer as due to God only; and made it their great Argument to prove our Saviour to be God, because he was prayed to. This Argument arises, I am afraid, from an affected misapplication of the word Prayer: So that tho' the Defender know it well enough, yet I must tell the less circumspect

Readers,

Readers, that *Prayer* is a word which may be taken in a double Sense: In one, it is *only due to God*, and in this Sense it is, that St. Thomas defines it, *Elevatio mentis in Deum*, an Elevation of the Mind to God; such a Prayer as this being always paid as a debt due to our Blessed Saviour; it was a convincing proof against the *Arians*, that he is God; and is so to this day against the *Socinians*. But taking Prayer, Invocation, &c. in another Sense, it is only due to Creatures; and of this nature, is that which we address to Saints, desiring them to *Pray for us, help or assist us by their Prayers*, &c. A kind of Prayer, says the Bishop of Meaux, which by it's own nature, is so far from being reserved by God to himself, who is an Independent Being, that it can never be Addressed to him: For we cannot without injury to God and Christ, Address our selves to them with an, *Ora pro nobis*.

An affected misapplication of the word Prayer.

Advertisement pag. 10.

I cannot think, but that this Author knew this well enough, but it served his turn to make a Cry; and because I did not then Answer such frivolous Objections as these, he was willing some of his Learned Admirers should think them unanswerable. Another piece of the like Artifice is his bold pretensions of what they have to say for themselves; indeed (as he says) they have repeated things so often, that the World grows weary of them, seeing they are nothing but what has been Answered and Objected, Objected and Answered, every year almost since the pretended Reformation.

But since he pretends they have such clear proofs from Scripture and Fathers; he would have done well to have brought some convincing ones from either of them; such I mean, as say it is unlawful to desire the Saints who Reign with God, to join their Prayers with ours; and not to affirm, that every Text of Scripture, that appropriates Divine Worship to God alone, is a Demonstration against us, as if we gave Divine Worship to the Saints; (which if he would speak his Conscience, he knows we do not, tho' he sometimes, as I hear, tells his Auditory we do.) Nor bring us passages of Scripture, which make nothing against us, unless he will always take Prayer, Invocation, Calling upon and Believing, in that strict Sense in which they are Duties, only to be paid to God. To say, we must Pray to God and God only, is a true Proposition, if we take Prayer in that strict notion; and so it is to say, we must Worship God and God only, Serve God and him only,

§. 16. Protestants destitute of Scripture proofs against the Doctrine of Invocation of Saints.

only, Honor God and God only, Love God and God only, Fear God and God only; but seeing our Defender cannot deny, but that we may Worship, Serve, Honor, Love, Fear and Obey, our fellow Creatures, with an Inferiour Degree of Worship, Service, Honor, &c. why may we not also make Inferior kinds of Addresses to them, such as are far from robbing God of one iota of his Pre-rogatives?

What I have here said, will be enough, I hope, to silence all those cavils, that are raised against our Doctrin; but if nothing will do but Holy Writ, let him shew us those plain Texts he pretends, till then we are in Possession. A Possession by his own, and our Adversaries acknowledgment of above 1300 years, and by consequence a Possession which no Man in his wits would relinquish his right to, because this Author does not know how to distinguish betwixt those Prayers and Addresses which are made to God, and those Petitions which are made to his Servants.

pag. 11.

What follows in the Appendix,* is grounded upon the same voluntary fixing the words, which are Equivocal to an Univocal Sense. If the Gentleman, who pretends so much to be a *Christian* and a *Scholar*, had only like either of them, taken notice of what Monsieur de Meaux has said in this Article, and repeated in his Advertisement, that *in what Terms soever those Prayers which we Address to Saints are couched; the intension of the Church, and of her Faithful, reduces them always to this Form, PRAY FOR US*, he would have saved himself the labor of amassing such a Specimen, and the Reader the trouble of perusing it to as little purpose: For what if the Church in her Hymns, Antiphons, or Versicles, make her Addresses to the Saints for Protection, Power against our Enemies, help, assistance, &c. do's it not appear manifestly to any one, who is not wilful in his mistakes, that these are reduced to a bare *Ora pro nobis*, and that (as the Bishop well observed) it is a kind of *Aid, Succor and Protection* to recommend the *Miserable* to him, who alone can comfort them. This Author however, needed not to have quarrelled with these, or the like expressions; he knows well enough (if he would be but so ingenuous as to acknowledge it) that several of the Fathers of the first 400 years, some of which I have before shewn, had as affective expressions to the Saints, even in their Sermons, and Catechisti-

Art. 4. pag. 5.

All our Prayers to Saints are reduced to an *Ora pro nobis*.

Advert. pag. 11.

cal Discourses, as any now used by the Church, even in her Hymns, and if he can Interpret them to be in the Antient Fathers only, *Innocent wishes*, and *Rhetorical fights*, why can he not Interpret the Hymns after the same manner, where there has been always more Poetical License taken?

Neither are these expressions so contrary to the Scripture phrase; For tho' our Blessed Jesus be our only *Savior* and *Redeemer*, the only *Rock* and *Foundation* of his Church, the sole and only *Judge* of the *Quick* and the *Dead*; our *Hope*, our *Joy*, our *Crown of Glory*, &c. Yet we find *Orbomiel* graced in Holy Writ, with the Title of *Savior*, *Moses* called a *Redeemer* and a *Mediator*: St. Paul tells St. Timothy, that by doing those things which he prescribes, he shall save himself and those that bear him: St. Peter is Termed the *Rock* and *Foundation* upon which God would Build his Church: The Apostles and others shall sit as *Judges* with Christ, *Judging the Twelve Tribes* of Israel. And St. Paul calls the *Thessalonians*, his *Hope*, his *Joy*, his *Crown of Glory*. *Grace* and *Peace* are the Proper Gifts of God; and yet St. John says to the *Seven Churches* in Asia, *Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the SEVEN SPIRITS, which are before the Throne*. Nay the very Name of God which is peculiar to the Almighty, is in Holy Writ given to the Priests and Rulers of his People; *Ego dixi Dii estis*. Those then, who Reading these expressions in Scripture, can by a moderate Interpretation reconcile them, with that Duty which we owe to God alone; would do well also, if in a Spirit of Charity, they would not put all our expressions upon the Rack, to force them to a Sense, which neither the Church nor her faithful have intended.

As for those extravagant kind of Expressions which he confesses *Bellarmin* and some others are ashamed of, It may suffice to tell him, that if they crept into some corner of the Church, they are now expunged, and therefore I hope he will not have the whole to be answerable for them, at this day.

His next Cavil is at the word *Merit*, which we use in our public Prayers; desiring God by the *Merits* of his Saints to grant us our Requests, or accept our Sacrifices; and this he thinks to be of such a nature, that it makes the *Merits* of our Saints run parallel with the *Merits* of Christ. Is the word *Merit* never to be

§. 17.

The Church imitates the Scripture phrase in her Prayers to Saints.

a *Julg* 3. 9.b *Act* 7. 35.c *Gal* 3. 19.d *1 Tim* 4. 16.e *Matth* 16. 18.f *Matth* 19. 28.g *1 Thes* 2. 19.

h *Apoc* 1. 4. This equals a *Nos cum prece pia benedicat Virgo Maria*.

§. 18.

Merit.

Defence: p. 10.

be.

The word Merit equivocal, and often misapplied by the Defender.

Thom like Epilogus lib. 1. of the Covenant of Grace cap. ult. p. 307.

Idem lib. 3. of the Laws of the Church. cap. 10. pag. 357.
The Mass more antient than the greatest part of the Latin Fathers.
An unjust cavil.

The word *Merit* in our Prayers conformable to the language of Holy Writ.

Gen. 26. 4. 5.

be used, but it must signify, that we do by our own natural force alone deserve the reward of Grace and Glory? or must Catholics be always represented as taking it in that strict sense? If indeed the Word cannot be taken in any other sense, he has reason to accuse us: But if the Word may be taken otherwise, so that we intend no more than that the *Works* of Christians may be said to Merit, because they apply the *Merits* of Jesus Christ to us; and are the means by which we attain eternal life, in vertue of the promises of God and *Merits* of our Blessed Redeemer (which even Mr. Thorndike acknowledges to be the sense of the *Latin Fathers*); what Injustice is it to impose another sense upon us, whereby to render us odious to the *undistinguishing Multitude*? The moderation of the aforesaid Writer, would, me thinks, have suited him much better, who tells us, That *as concerning the term of Merit, perpetually frequented in these Prayers; it has been always maintained by those of the Reformation, that it is not used by the Latin Fathers in any other sense than that which they allow: Therefore the Canon of the Mass (saith he truly and judiciously) and probably other Prayers which are still in use, being more antient than the greatest part of the Latin Fathers; there is no reason to make any difficulty of admitting it in that Sense.*

* But, that we may further see the Injustice of this Cavil, let us consider those Prayers, which are all of them reduced to this Form, that God would be pleased not to regard our unworthiness, but (the Merits of our Redeemer presupposed) respect the Merits of his Saints also, and for their sakes hear our Prayers, or accept our Sacrifices. Solemnly concluding with what I told you, was presupposed *PE DOMINUM NOSTRUM JESUM CHRISTUM FILIUM TUUM QUI*, &c. in which style they always end. So that this is no more than to beg of God Almighty, that he would vouchsafe to call to mind the glorious actions and sufferings of his Saints, performed in and by his Grace, and upon those accounts accept our Sacrifices, consonant to his revealed Will in that matter, or hear our Prayers: For that this kind of Prayer is conformable to Holy Writ, is manifest to any that is pleased to observe how God tells *Isaac*, * that he will bless him, that he will give all those Countries to his Seed; nay, that all Nations of the Earth shall be blessed in it; and what is the reason, but Because Abraham obeyed my voice and kept my charge, my Commandments

Commandments, my Statutes and my Law? He again tells him, that he will multiply his Seed, for his Servant Abraham sake. Then did not (a) *Moses* pray to God for the People, desiring him to remember Abraham Isaac and Israel, and not to look upon the stubbornness of the People, nor to their wickedness, nor to their Sin? Did not God shew mercy to (b) *Salomon* for his Father *David's* sake, and because (again) he kept his Commandments and his Statutes? So also to the City of *Juda* * In another place? Were not the same, *Abraham*, *Isaac*, and *Jacob* mentioned by (c) *Elijah*, in his Prayer at the Evening Sacrifice? Certainly, from these Passages the same *Thornibk* concludes thus: *As our Saviour argueth well, that Abraham Isaac and Jacob are alive and shall rise again, because God is not the God of the Dead: so is the consequence as good, that what God doth for their Sakes, he doth it for their Mediation or Intercession* [I may add, for their Merits;] *unless he mean to set that on their Score which they desire not* [I may say, deserve not] *at his hands.* But of this more expressly in its proper Article.

Prof. 14.

(a) *Exod. 32. 35.*
Deut. 9. 27.

(b) 1 *Reg. 11. 12,*
33. 35. 34.

* 4 *Reg. 3. 19-19.*
34-30. 6.

Isa. 57. 35.
(c) 1 *Reg. 18. 36.*
Paradise lib. 1.
of the Laws of
the Church
cap. 30. p. 2. 155.

A R T. IV.

Images and Reliques.

HAVING already shewn in the 2d Article, how *Respect, Honor, Worship, Service, Adoration, Veneration, &c.* are equivocal, sometimes used as only belonging to God, and sometimes peculiarly only to Creatures: Having also shewn, how the exterior Actions of the Body, as *Bowing, Kneeling, Prostrating, Kissing, &c.* are of the same nature: And further, it being certain, that Catholics as Catholics are obliged only to acknowledge those things to be of Faith, which are delivered down to them, either by universal Tradition and Practice, or the express Definitions of their General Councils, and not every thing which is expressed in a Rubric by a Scholastic Term, I might pass over this Article without any farther consideration: But the Defenders Intention in this being to Demonstrate us to be *Idolaters*; and he having taken such a Method in it, as will be apt to circumvent the Vulgar, whose Applause he courts; I must be necessitated once more

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to

to clear the difficulties he proposes: In order to which I will shew in short,

First, the benefit of having Images and Representations in Churches.

2^{ly}. That there is now no danger of Idolatry in that Practice; and then

3^{ly}. Examín our Authors Objections.

I.
The Benefit
of Images.

* Sequimur irritant
animos demissa
per Aurem,
Quam qua fere
oculis subijctis
fidelibus—

2.

7. Syn. all. 4.
Tom. 5. conc.
pag. 613. F.
Greg. lib 7.
Ep. 25. pag. 229.
B.

And first, I suppose he will not deny, but that Pictures and Images are very useful to inform the Ignorant; they being by the antient Fathers termed, as every body knows, *the Books of the unlearned*, where they learn by the Office of the Eye in one moment, and without Discourse, that which is more slowly instill'd by the Ear, or gathered out of Books, by a longer and more studious Survey.

2^{ly}. These silent Orators are no less apt to encrease in us the Love of God and his Saints, and blow up the dying Coals of our Affections into a Flame of Devotion. Thus the 7th Synod mentions, that St. Gregory Nissen *was wont to weep when he had looked upon Abraham Sacrificing his Son Isaac*; and thus St. Gregory the Great sent the Picture of our Blessed Saviour to the Abbot Secundinus, telling him, *I know thou longest for our Saviours Image, that looking on it thou mayst burn the more with the Love of thy Lord.*

3^{ly}. These Representations of *Holy* persons and of their glorious actions, do, by their powerful Eloquence, inflame us toward the imitation of their graces and virtues: a Truth undeniable by all but the Obstinate; for as immodest and uncivil Pictures are apt to raise unchast and wanton desires in the sensual Breasts of Libertines; so do devout, and pious representations move the Beholders to Piety and Devotion, and to Copy them in their lives and conversation.

4^{ly}. They renew in us afresh the memory of the persons whom they represent, which must needs be no small benefit; for certainly whilst we daily call to mind our Blessed Saviours sufferings on the Bloody Cross for our Sins, we cannot but detest those Sins which were the occasions of his bitter Passion. When we see him represented as an *innocent Lamb led to the Slaughter, without opening his Mouth*, how can we but admire his Meekness and resolve to imitate his *Humility* and his *Patience*? And when we see the Effigies of our fellow-creatures, who have traced out unto

us the way to Happiness, by a good and Holy life, how can we but rouse our selves to a pious imitation of those whom God raised up for our Examples?

And lastly, when we see these Pictures, they must necessarily raise in us a Reverence and Respect for the persons they represent; which Reverence and Respect are not terminated on the Picture, but pass from thence to the *Original*, to whom the Honor, which is done to the Picture, does redound: For as St. Ambrose says, *He who crowneth the Picture of the King, does Honor to the King, whose Image it is*: And when our devout and Victorious King Canutus took the Diadem which he used to wear, from his own Head, and crowned therewith an Image of our Crucified Saviour, which was in his days kept in the Church of St. Peter and St. Paul at Winchester, never after permitting a Crown to come upon his Head; it was not to the Cross it self, but to his Crucified Lord he paid that humble Reverence.

But 2^{ly}, all these Benefits which these helps to Piety afford the devouter Christians, are now by the subtilty of the Devil who hates any thing that excites Devotion, branded with the horrid note of Idolatry; and Catholics are every where represented as if they paid the Act of Adoration to the Images themselves. A Calumny so black, that I wonder it can enter into the minds of Men of Common sense to conceive it possible, that in the clear Light of *Christianity*, where all persons are taught there is but one God to whom Adoration is only due, any persons who are capable to understand the abstruser Mysteries of our Faith, as the Trinity, Incarnation, Real presence in the Sacrament, &c. should yet be so dull and blockish, that notwithstanding they read the contrary obligations in their catechisms, and hear them frequently explicated from the Pulpits, they should yet fall down and adore a Stock or a Stone, and pay divine Honor to it.

I say then, it is almost impossible any persons, who are capable of being instructed in the common Articles of our Faith, should so wilfully and grossly err after such instruction, as to give divine Honor to an Image, or to think any divine Vertue annexed to them, for which they ought to be adored. The difference betwixt Christians at this day and the antient Heathens, or other Jews, is so great in this matter, that there is no Comparison;

Ambros. Serm. in Ps. 118.

Polid. l. 7.

Hist. Anglor.

pag. 133 l. 10.

Hartshild

Eccl. Hist.

Seculo 11. c. 2.

pag. 215.

Henry Hum.

Hist. Anglor.

lib. 6. p. 364.

§. 20.

II.

No danger of Idolatry now from the use of Images.

The nature of Christianity.

for the Heathens were brought up in a Belief of a plurality of Gods; and the practice of adoring them was such in those days, that the Jews (who were apt to look upon nothing but an exterior Happiness,) seeing those Nations prosper, who adored those sained Deities, were ready to imitate their practices, hoping by that means to obtain the like temporal Blessings. But now since plurality of Gods hath been banished from the World, the Jews themselves, formerly so addicted to Idolatry, find not the least Temptation to it. And for any one to think, that the most flourishing Christian Church should be guilty of it in her constant Practice, is such a contradiction, that none but they who are willing to let themselves be perswaded of any thing, so it render the Papiists odious, can be guilty of it.

S. 22.

Yet the perpetual Clamor is, that Roman Catholics *Kneel and Pray* before the *Crucifix* and *Images* of their *Saints*; and *bow, &c.* to them, and that must needs be *Idolatrous*. I wish they who accuse us in that manner, knew what rash judgment is, or reflected upon the punishment which God has reserved for those who are guilty of it; Rash judgment, I say, which from an exterior innocent action judges the inward intention to be wicked. I wish also they would reflect upon the nature of Idolatry, and consider that three things are required to make that Honor, which we pay to any thing, become Idolatrous. First, the Understanding must acknowledge an Excellency in the Object truly Divine, and worthy of Adoration in the strictest sense, where really there is no such Excellency. Secondly, the Will must have a propension and inclination to it, as such, and pay that Honor to it; And lastly, the Body must pay the exterior Obeisance of bowing, kneeling, prostrating, kissing, &c. in pursuance of that interior Love and Knowledge. Now no Man can judge of this interior Affection to, or apprehension of the Objects Excellency, by the exterior action; because those exterior actions being common to many Objects, do not only signify a different Respect, according to the dignity of the Object; but may also be used as well in signs of mockery, as in testimony of our Honor: Which we see they were when the Jews Adored our Saviour, saying, *All Hail, King of the Jews*. From whence it follows, that they who accuse Catholics of Idolatry, as Adorers of Images, must either pretend to know the Secrets of their hearts, when their manifest Declarations pro-

The Nature
of Idolatry.

It is a rash
judgment to
accuse Catho-
lics as Idola-
ters.

self the contrary, or be convinced to pass an uncertain, nay a rash Judgment against their Fellow Christians.

3. Now the Arguments the Defender brings against our Doctrine, are taken from St. *Thomas of Aquin*, the *Pontifical*, the *Good-Friday's Service*, and *Hymns of the Church*; to all which I gave him such Answers as have been satisfactory to all, but those who have a mind to cavil; but notwithstanding these clear Answers, he again proceeds to enforce the same Objections by only amplifying the Difficulties, without taking notice of any Distinctions which I gave; so that I must be forced to repeat them here again, and shew him, that they are full, and (if he will but take notice of them) unanswerable.

§. 22.
III.
Objections
Answered.

And first as to St. *Thomas*, I premised we were not to defend every Scholastic Opinion; we were only to answer for the Doctrine of the Church, and not of the Schools; so that had St. *Thomas* erred never so much in his Opinion, Catholics, as Catholics were not to answer for it. But withal I intimated to him, that if he would calmly interpret that great Doctor, and take his Argument entirely, he would find the meaning of his Conclusion, not to be so Heterodox as he represents it. What new Argument do's he now bring against what I said, but only to repeat this Doctors Conclusion in words at length, and tell us, *it is plain and positive, and neither to be reconciled with the Vindicators Fancy, nor eluded by his Sophistry*. He would have done well to have consider'd also, that other * Schoolmen (and those Disciples of St. *Thomas*) have as plain and positive Conclusions to the contrary, viz. *That the Cross of Christ is not to be adored with Latria or Divine Adoration*. He would have done also justly to have considered, how it is that his Followers explicate their Master, shewing by other express * places that his meaning could not be, that the Cross it self was to be adored, but that the Worship which is pay'd before the Cross is Divine, because it is pay'd to

§. 23.
St. Thomas.

* *Effim. lib. 3. dist. 9.*

* The same §. *Thomas*, upon the 11th. Ch. of the *Hebræus*, lect. 5.

as these words, *Adoravit solummodo virga ejus*, after some other explications, says thus, *Vel si adoravit solummodo. idem est sensus, quia adoravit Christum significatum per virgam illam, sicut & nos adoramus Crucifixum & Crucem variis Christi passis in ipsa. Unde proprie non adoramus Crucem, sed Christum Crucifixum in ipsa.* And in Cap. 3. ad *Galat.* lect. 1. upon these words, *quod est Idololum servare*, he shews that there may be Idolatry in Worshipping an Image. *Idololatria est quando quis exhibet alicui homini bonorem debitum Deo.* It is not then to be thought, that by his Conclusion in his Summa, he either contradicted himself, or professed what he here declares to be Idolatry; but that he intended only to express that the adoration which we pay before the Cross is truly Divine, because it is not properly to the Cross, but to Christ who suffered upon the Cross. Item. 1. 1. q. 81. art. 3. ad 3. *Aliter qui est in imaginem propter ejus Imaginem, non consistit in ipsa, sed regit in id cuius est Imago.*

that.

Creature irrationali in se considerate non debetur ab homine aliqua subjectio vel honor. — Sed autem Crux Christi honoratur, hoc fit eodem honore quo Christum honoratur sicut purpura Regis honoratur eodem honore quo Rex, ut Damascen. dicitur in tertio libro. A. A. 2. 2. qu. 103. art. 4. ad 3. Def. pa. 16. — Appendix pag. 141. §. xlii.

that Divine Object, which is represented by the Cross, the Cross being no other but as a Perspective to bring the Object more clearly to our Apprehension, and through which the Adoration passes to the Object which it represents. So that the Cross, as St. Thomas himself here says, being an insensible Creature, deserves no Honor, but only as it represents Christ, or is in some manner one with him; in which manner the Honor which is pay'd to it, is pay'd to Christ, who is one with it; and by consequence, that Honor, as being due to Christ, must be Divine. How much more Christian and Scholar like, had it been for him to have search'd into, and, according to Reason and Religion, explicated the words of this Holy and learned Doctor, whose Writings have been admired and revered by all the Christian World, than so ungently to accuse him of *Reveries* as he calls them? If our Defender had not understood how the Image is esteemed to be one with the Object represented, or thought it to be a new and *Sophistical* Invention, he might indeed have been excused, (if he had confessed as much;) but when we find that explicating another Mystery (after his Mode) he tells us, *the KING and his IMAGE, are not TWO but ONE KING*, one would think it should not be so difficult a thing for him to understand also, how *Jesus Christ and his Image* are but one Christ, and how the *Adoration*, that is Paid to them, is but one *Adoration* to one Christ. Hear his own words; *In a word, in the Hypostatical Union tho' there be two distinct Natures, God and Man, yet there is but one Person, one Son made up of both.* So, *In the Holy Eucharist, tho' there be Two different things united, the Bread and Christ's Body, yet we do not say, there be two Bodies, but one mystical Body of Christ, made up of both; as the KING and his IMAGE, so use the Similitude of the Ancient Fathers, are not TWO, but ONE King, &c.* Which expression is the very ground why St. Thomas, Cardinal Capisacchi, &c. maintain that Doctrine, as appears by the words of the Cardinal cited by the Defender, with the reason annexed to it, which he thought not fit to transcribe, but which I have mentioned in the Preface.

This Doctrine taken in this sense, as paying nothing to the Image it self, but only as it is one (in respect of it's representation) with the person whose Image it is; or if we speak properly, with St. Thomas, taken not as if we adored the Cross, but only

Christ

Christ Crucified upon it, and making use of the Cross only to help us to call him to mind, and form in our Imaginations, the Image of him whom we ought to adore; this Doctrine I say, thus taken, is innocent, and they who hold it, are no more guilty of Idolatry for making use of that material Image, than they who form one in their Imagination (either according to the Picture they saw last, or the Discourse they heard or read) before which Idea they adore Christ represented by it, not distinguishing him from that Idea it self, which is in some sense one in it's representative nature with him whom it represents. What necessity then is there that St. Thomas, who as it is manifest intended that sense, or the Pontifical, which speaks in the same manner, should be accused of Idolatry? But this Scholastic nicety is not easily understood by every Doctor of the Populace; and therefore they must be made to believe, That Catholics hold the Cross it self (absolutely and in the grossest manner) is to be adored as Jesus Christ; otherwise they could not so easily make them pass for Idolaters.

This then may suffice concerning the Doctrine of St. Thomas, as also in Answer to that Expression taken out of the Rubric of the Pontifical, where it is mentioned, that the *Legatus Cross must take place of the Emperors Sword; because [Relative] Latia is due hereto*; yea also to that of the *Messieurs du Port Royal*, who speak of adoring the Holy Thorn; In all which we may say with St. Thomas, as above, that there is some kind of Impropriety in the Speech, but such as clears it self by the application of the premises.

His next Argument is taken from the Pontifical, in the Ceremony of the Benediction of a new Cross. I told him he had mutilated a Sentence, and left out two little words, *Propter Deum, for Gods sake*, which would have sufficiently answered his Objection. He cannot deny the Fact; but says, *he left out words also as much to the purpose as these*. I am sorry, that he did. What amends does he make in this Defence? He troubles himself to give us an Abridgment of the Ceremony, and here and there picks up expressions which may seem scandalous to those, who, like mortal Enemies, are resolved to wrest every word and action of their Adversaries to an odious sense, and at last magisterially pronounces those pious Ejaculations to be rather magical Incanta-

S. 24.
The Pontifical.

Def. pa. 24.

A Falsification.

tions.

Pag. 13. 19.

An Unchristian and Unscholar-like Calumny.

tions, than Prayers, and the Ceremony of this Dedication (he should have said *Benediction*) is *Superstition*, not to say worse. But pray, Good Sir, call to mind the two words you made a shift to leave out, *Propter Deum*. Is not all that is here done, done for Gods sake? Are not the Prayers addressed to him? Are not the Ceremoneis, as well as the Cross it self, which is blessed, ordained to put us in mind of the Benefits of our Redemption, of the price was paid for our sins, of the Obligations we have received upon that account, and to excite us to perform them? What is it then you find in these Prayers, or in this Ceremony (designed for the Honor and Glory of God) deserving that *Unchristian and Unscholar-like* expression of *Superstition* or *magical Incantations*?

The words you cite are, *that God would bless this Wood of the Cross, that it may be a saving Remedy to Mankind*; a means for the establishing our Faith, for the encrease of good Works, for the Redemption of Souls; and a comfort and Protection against the cruel darts of our Enemies. What is there I pray amiss in these words, unless you wrest them to a Sense the Church never intended? Does not every pious Preacher beg the same for the Discourse he is about to make to the People? May not every Author of a devout Book beg of God, that he would give a Blessing to his Labors, that what he writes may be a saving Remedy to Mankind, that it may establish the Faith of his Readers, excite them to the performance of Good works, aid them to work out their Redemption, be their Comfort and Consolation, and arm them with Arguments of defence against the Suggestions of their Enemies? What Magic is there in all this? And why, I pray, may not we then beg the same for these Books of the unlearned, these Emblems, or if I may so call them *Dumb Sermons*, which as they are naturally apt to put us in mind of the price of our Redemption, will no doubt of it, by the assistance of Gods Grace, which we implore, animate us to perform those Duties which are required of us in order to the application of our Ransom.

But the Bishop blesses the Incense, sprinkles the Cross with Holy Water, incenses it, and then Consecrates it in these words: *Let this Wood be sanctified*, &c. And after a long Preamble (if the Cross be not of Wood) beseeches God that he would *SANCTIFY* to himself this *CROSS*, &c. What is it he here again quarrels

quarrels at? Where is the *foul*, the notorious *Idolatry*? Is it the *Incense*, or the sprinkling with *Holy Water*? Certainly he will not condemn the use of those Creatures sanctified by the Word of God and Prayer; a Practice so ancient and universal in the Church, that according to (a) *St. Augustin's Rule*, we must necessarily conclude it to have come from the Apostles.

per retentum est, non nisi Auctoritate Apostolica traditum rectissime creditur. Aug. lib. 4. Donatistis, c. 24. Tom. 7. pag. 433. A.

They who would establish a beginning of the use of Holy Water, tell us, that (b) *Alexander the First*, Bishop of *Rome* (who lived, you must know, *Anno 121*. so near the Apostles) commanded it to be practised: But they who read his first Epistle, will find, that he did not command it as a new thing, but as the antient Practice; unless they will have him to have instituted the Oblation of the Body and Blood of Christ, and healing of the Sick, which he there also seriously advises the Priests to celebrate often and devoutly. Now if this be Incantation with him, he may please to learn, that the *Aqua benedicta*, as *Baronius* tells us, dissolves all Incantations and Magic frauds rather than introduces them, being famed for sundry Miracles which God hath pleased to work thereby in several Ages, witness *Epiphanius*, *S. Hierom* in the Life of *S. Hilarion*, *Theodore*t and others.

And as for Incense, which is a Testimony of the (c) Adoration which is due to God, of the fervor with which our (d) Prayers ought to ascend to him, and of the good (e) Life we ought to lead, I suppose he will not despise * *St. Dionysius the Areopagite*, nor *St. Ambrose*, nor other Antient Fathers, who upon occasion make mention of it, nor condemn them and us of *foul Idolatry*, or *Witchcraft*. i. e. Incantation for the use of it. Neither can he, I hope, condemn the solemn use of these Creatures in this particular: For what doth the Church intend thereby, but by the Water to shew the Purity and Holiness of that Sacred Utensil, as it relates to our Blessed Redeemer, the Lamb of God offered upon the Altar of the Cross? And what by the Incense, but the precious sweetness of that Mystery (as I may call it) the Church being willing to express her Devotion to her ever-blessed Redeemer by such Testimonies? And he who likes them not, 'tis feared would not have liked

pag. 18.
The use of Incense and Holy-water very antient.

(a) Quod universi tenent Ecclesia, nec Crevisius in hissum, sed semper de Baptis. contra

(b) Aquam enim sale conpersam populi benediximus, ut ea cuncti aspersi sanctificetur ac purificentur; quod et omnibus Sacerdotibus faciendum esse mandavimus. Ep. 1. decret. Encl. To. 1. Concil. pag. 63. n. 5. C. Bina.

(c) Omnes de Sabba venient Aurum et Tine deferentes. Eja. 60. 6. Math. 2. 11. (d) Dirigatur Oratio mea sicut incensum in conspectu tuo. Ps. 14. 2.

(e) Christi bonum odorem sicut Deo. 2 Cor. 2. 15. S. Dion. Areop. Eccles. Hier. c. 4. pag. 281. A. S. Ambros. in cap. 1. Luc.

liked the Penitent *Magdalen's* Spikenard poured out on the Feet of her Lord. Neither can any man of the Church of England reasonably question the uses of these things which were in practice, even in the Jewish Synagogue, seeing the wisdom of the Church has beyond all exception thought fit to retain several of their solemn usages; Sacrifices and Sabbaths being excepted.

Well, but it may be that in the very Prayers this *foul and notorious Idolatry* is couched. Certainly he dare not affirm that, seeing they are immediately addressed to God himself, to beg of him a *Blessing* upon that Creature, and that he would impart the same *Benediction* to this *Cross* that he did to that upon which he suffered, and grant that they who pray and bow down before this *Cross* *PROPTER DEUM*, in honor of him who suffered upon it, may so call to mind his Passion, that they may find health both of Soul and Body through the same *JESUS CHRIST*, &c.

Oh, but after this *Benediction* the *Bishop*; and as many as will of those that are present, kneel down and devoutly *ADORE* it and kiss it. Here I suppose is the *foul and notorious Idolatry*: But let him consider their Intention. Is not all this, as well as the other, *PROPTER DEUM, FOR GODS SAKE*?

1. Is it *foul and notorious Idolatry* to kneel down before a *Cross* or kiss it in honor of that *God* and *Man* who suffered on it for our salvation? 2. Or is it *Idolatry* to adore the Saviour of the world in presence of the *Cross*, if we speak in a more proper sense and according to the Ecclesiastical style? 3. Or lastly, can he call it *Idolatry* to adore, that is, venerate (unless he will always fix an univocal sense to an equivocal word) that which represents untous the Blessed Author and mysterious manner of our Redemption? This would certainly render us Enemies of the *Cross* of *Christ*; and condemn them who kiss the Bible, or kneel to their Parents, or *God's* viceregents upon Earth; much more those of the Church of England who Adore *God* before the *Altar* in their Public Devotions and Communion.

But he has one Question yet to ask of *M. de Meaux*, and that is; If the Church of Rome looks upon the *Cross* only as a memorative Sign; to what end is all this Consecration, so many Prayers, shall I say, or rather magical Incantations? and how comes it to pass, that a *Cross*, without all this ado, is not as fit to call to mind *Jesus Christ* who suffered upon the *Cross*, as after all this
Superstition

Superstition, nor to say any worse in the dedication of it.

Pray, Good Sir, call to mind what you so much pretend to be, a *Scholar*, and a *Christian*. As a *Scholar* change a little your Medium, and see whether your Argument will not fall as heavy upon your selves as upon us: And as a *Christian* remember that you must answer for every Idle word, much more for every abusive term or scurrilous misrepresentation of another. Do not you your selves use to set apart some Persons, Things or Places to the Service of Almighty God, which were of themselves after a sort proper for that purpose, without such a busy Ceremony? and would not you, if a Dissenter observing your Ceremonies in Consecrating a Church, or a Bishop should tell you that what you do is *Superstition* or *magical Incantation*, would not you, I say, esteem such expressions little less than Blasphemy, and look upon such accusers as Ignorant and Malicious, not knowing what they say, or of what they affirm? If a Quaker, I say, should ask you what need of so many *Prayers* and *Formalities*, to bless a place for the *Burial* of the *Dead*? as if any Piece of Ground were not proper enough for that without such Superstition; should he call your Cross in Baptism, your Ring in Marriage, and your other Formalities, *magical Incantations*, I doubt not but you would bless your self from his Ignorance: And yet all this which you condemn in others who oppose you, you applaud in your selves when you would render us odious.

Turn then the Argument upon your self, and retract this unchristian Censure, and grant that, tho' a cross Barr in a Window, or a Turn-stile may put us in mind of the Instrument of our Redemption, yet the Figure of the Cross may be justly set apart in order to bring those pious Thoughts to our Mind, which of it self, perhaps remotely, it is apt to do.

His 3d. Argument, was from the Good Fryday's Service. I had here also shewn his unsincere tricks in adding and diminishing words to make our Church speak as he would have it. Do's he deny the Fact? No, but yet calls my Challenging him, a *Civil*, and after giving a larger account of that Ceremony, he tells his Reader, that he refers it to any reasonable Man, to consider whether he had reason or no to apply, as he did, the Adoration to the Cross; and whether he had not some cause to say then, what he cannot but repeat here again, That the whole solemnity of that Days

§. 25.

Pag. 19.

Good Frydays
Office.

A Calumny.

Fortiter calumni-
are & aliquid
semper addit. bij.

Service plainly shews, that the Roman Church do's Adore the Cross, in the utmost propriety of the Phrase. The Accusation runs high, and had need to have good proofs to back it, if the Jury be not packt: But he knows he shall have an *Ignoramus*, if the Vulgar be called in to give their Verdicts, and he has learnt a Machivellian trick, to keep them from seeing what is as clear, as the Sun, by casting so thick a mist of Calumnies as can scarce be so suddainly dissipated, but that he may in the mean time, gain his ends.

What is there I pray in all this Ceremony, (unless wrested by such Calumnies) which is not only good and holy in it self, but wonderfully efficacious to stir up in all those who are present, a true Sense of our Blessed Saviours sufferings upon that Good day for Us? What Christian can call to mind the ignominious Death his Redeemer that day suffered for the love of him, and not be ready to profess his gratitude by all the exterior Signs imaginable? Who is there, I wonder, that has any Sense of his own former misery, or grateful Affection for his Redemption, that can look (especially on this day) upon the Resemblance of his Crucified Saviour, and not feel his heart melt with compassion, love, and a grateful acknowledgment for these Mercies? And at that time, what offence can it be, for his sake, to Kiss, to Embrace, to Reverence that Sacred Instrument, which calls those Blessings to our remembrance? He, that Kisses the Picture of his Wife in her absence, testifies the Conjugal Affection which he bears her, but is no Fool nor Idolater; and must he that Kisses the Crucifix in Testimony of the Love he bears to his Lord and Master, needs pass for either? He who Kisses the Bible in Veneration of the Truths, that are there contained, will be rationally interpreted a Pious Christian; and must he be counted an Idolater, that Kisses the Resemblance of him, who is the great Mediator of the New Testament?

The words, that are Sung by the Priest in the first part of the Action are, *Behold the Wood of the Cross, upon which the Saviour of the World did hang.* And the whole Quire Kneeling down Sing, *Let us Adore,* not the Cross. *in the utmost propriety of the phrase* as our Calumniator would have it, but the *Saviour of the World, who hung upon it.* Behold and see our Idolatry!

Then the Priest, having layd the Cross upon a place prepared before

fore the Altar, goes and puts off his Shoos, and Kneeling thrice Kisses it: And the rest of the Clergy and Laics, two and two do the same: These are uncouth and unusual Ceremonies to Men, who have been estranged from Devotion. But what is it here, the putting off their Shoos, or the Kneeling, or the Kissing, that he brands with Idolatry? Yes, he knew all these exterior actions might easily be represented to the undevout Vulgar, as containing in them Horrid Superstition and Idolatry, and therefore his Argument must be managed with a respect to them.

But pray, good Sir, consider, what our Intentions are by those exterior Actions? Are they not to pay our Adorations to the Saviour of the World, who this day hung upon the Cross; (words which you left out in your Exposition, and would now have to be useless, to explicate our intention, tho' with as little Justice?) It is evident, that by putting off our Shoos (a Ceremony which God Commanded once, and never repeal'd as yet, a Ceremony which speaks an ardent Devotion, but no Superstition) It is evident, by Kneeling and by Kissing of the Cross, we intend no more to Adore that material Cross, than *Moses* intended to Adore the Holy Ground on which he stood; or the *Jews* intended to Adore the Ark, when they bowed before it; or than Protestants themselves, intend to Adore the Bible when they Kiss it; or the Name of Jesus when they bow at the hearing of it; or the Altar when they bow toward it. But our intentions pass further, as that of *Moses* did to God, whose presence hallowed that Ground; as that of the *Jews* did to God, who, tho' he dwell not in Tabernacles made with hands, yet would have them there make their Addresses to him after a more peculiar manner.

A Falsification.

Exod. 3. 5.

He will never have done; For our Rubric calls this an *ADORATION* of the *CROSS*; and one of the Hymns which is Sung by the Quire begins with these words, *WE ADORE THE CROSS O LORD*; and therefore this shews, that we Adore the Cross it self in the utmost propriety of the phrase. As to the Rubric, if he be not satisfied by what I have said already, I desire him to peruse *Bellarmin, de Imaginibus Sanctorum, Cap. 22. 23, 24, 25.* who will tell him, that if he take Adoration in a strict Sense, it is not, properly speaking, given to the Image, but to Jesus Christ represented by that Image. And as for that Hymn (as he calls

By the Cross
is meant
Christ's Pas-
sion.

a *Crucem tuam
adoramus Domi-
ne: Et Sanctam
resurrectionem
tuam laudamus,
& glorificamus:*
Ecce enim propter
lignum venit ju-
dicium in universo
mundo.

b *Galat. 6. 14.*

c *St. Athan. de
Imaginis Domini
nostri J. Christi
qualiter Crucifixa
est in Syria in
urbe quae Berthus
dicitur, Tom. 2.
p. 17. c. 1. B.*

calls it.) the very * next Sentence shews, that by the word *Cross* there is meant the *Passion of our Saviour*, as St. ^b Paul did, when he said, *far be it from me, that I should glory in any thing, but in the CROSS of our Lord JESUS CHRIST.* The words are, *We Adore thy Cross, O Lord: And praise and glorify thy holy Resurrection; for behold by the Wood (that is because of thy suffering upon the Wood) joy is come to the universal World.*

And now let any reasonable Man consider, whether he had cause to repeat his first accusation, that the whole solemnity of this days Service plainly shews, that the Roman Church do's Adore the CROSS in the *UTMOST PROPRIETY OF THE PHRASE.* No, no, there is no Idolatry, if the Primitive Christians, if the Apostles were to be Judges; for St. Paul looks on it as no Superstition to fall on our face in the Assembly and Worship God, *1 Cor. 14. 25.* Which if any should practise now it would be counted Popery, tho' no Image were in sight. But the case is this: As the Church of *England* in general for Gravity and Reverend behavior exceeds the Conventicles, or other Reformed Churches, so the Cathedrals of the Church we confess are more Solemn than the Country Churches, the Catholics, as 'tis fit, far beyond the English Cathedrals. And what is the issue? The Churches of *England* are censured as Superstitious by the Kirkmen and Conventiclers; the Cathedrals are censured as such by the Parish Churches; and the Catholic is censured also by the Reformed Cathedral: Still the more Solemn and Devout Church is censured for Idolatrous by the less. I shall shut up this with the following Story, whilst I ask my Antagonist this Question. Suppose he had been present in the City of * *Berthus* in *Syria*, in St. *Athanasius* his time, and had seen the *Jews* (as the same Saint relates) using all the Indignities to a Crucifix (which a Christian had accidentally left behind him whilst he removed from his Lodgings) that their Predecessors had done to our Blessed Saviour himself; would he not have looked upon those actions as intended against our Blessed Saviour, and not terminated in that Wood? Would he not have condemned those *Jews* as guilty of the same Crimes they were who Scourged him, Buffeted him, and Nailed him to the Cross? Would he have excused them, because they did those actions to an inanimate Being? Or would he not rather have interpreted their intention, as passing from the Cross to our Blessed Saviour, whom

whom it represented? If he cannot deny, but that he should have been concerned at these Indignities, or the like, which, as it is reported are done by the Renagado Christians when submitting to the Alcaron, they shoot at the Picture of our Saviour; I see no reason why he should not in like manner interpret these exterior Testimonies of our respect, not to terminate in the Crucifix, but to tend to him who suffered upon the Cross.

Indeed in our Days we have seen such contempt shewn to the Images, even of our Blessed Saviour himself in the publick Eye of the World, that the Enemies of Christianity blushed for Christians, crying shame upon those, who acknowledged him to be their God, and yet treated his Resemblance with such disrespect.

Now comes his last Argument, taken from the Hymns of the Church; and because I said, *he had been oftentold, that there were Poetical Expressions in those Hymns, and that the word Cross, by a Figure sufficiently known to Poets, signifies Jesus Christ Crucified, to whom we pray in our Hymns*; he is brisk and confident, and has a mind to expose our *Literature* as well as our *Idolatry*, and tells me, *he will not ask me by what Authority I send them to the Poets for interpreting the Churches Hymns: But if I please to inform them what that Figure is, which in the same place makes the Cross, to signify Christ, in which it distinguishes Christ from the Cross, and who those Poets are, to whom the Figure is sufficiently known, I shall oblige them.* Nay, he tells me, *that they are amazed at the very report of such a Figure, and believe it next a Kin to Transubstantiation.*

In answer to this, I hope it is not a Crime in me to send him for the interpretation of the Church Hymns to the Poets, that made them. Poets I say, unless he will be so far an Hypocritic, as to deny *Prudentius* and *Fortunatus* to be of that number. But if he look into his *Corpus Poetarum*, he will find them to have a place amongst the other Poets; and if he look into their Works, he will find this very Hymn he boggles at; and it may be, if he cast an Eye upon the Title of it, he will call to mind what Figure it is he there uses (for I do not pretend that there is only one Figure in all the Hymns; sometimes we find *Metonymias*, sometimes *Prosopopias*, and sometimes others:) his Title is not *de Cruce*, of the Cross, but *de Passione Domini*, of the Passion of our Lord: And if under the term Cross he understand Christ and his sufferings.

When Sir Will.
Waller burnt the
Crucifix.

§. 16.
The Churches
Hymns.

Gal. 6. 14.
The Cross taken
for Christ,
&c.

sufferings upon it, our Defender need not be amazed at it; nor endeavor to make the Figure by which it is done, so ridiculous: He will find it very familiar to St. Paul; I have told him already how that Apostle, when he gloried in Christ and his sufferings, said, *God forbid I should glory, saving in the Cross of Christ, by which the World is Crucified to me, and I to the World.* And I may now bid him look into the first Chapter of his Epistle to the Colossians, v. 20. and he will see that he calls the Blood of our Redemption the Blood of the Cross: Into the third Chapter to the Philippians v. 18. where he calls the Enemies of Christ, the Enemies of Christ's Cross: Into the first Chapter of his first Epistle to the Corinthians, v. 17. and 18. where he calls the frustrating of Christ's Passion, the making void of his Cross, the Preaching of his Gospel, the Preaching of his Cross: And into the sixth of the Galatians, ver. 12. where he calls the Persecution, that was suffered for professing the Faith of Christ Crucified, the Persecution of the Cross: As also into the twelfth of the Hebrews, v. 2. Where speaking of our Blessed Saviour's sufferings, he says he endured the Cross. Yet these are things concealed from him, he is amazed at the report of such a Figure, and believes it next a Kin to Transubstantiation. I hope if they be so near a Kin, when he becomes a Convert to St. Paul in one of them, he will also be in the other. But what does he mean by *Us* and *We* all along, as when he tells us, that this noted Figure has been so long concealed from *Us*? Do's he vouch for his whole party, or only for himself? Not surely for his whole party; for if he do, they will beg his pardon, at least some them, and in particular Mr. * Reynolds (if my Author cite him truly) who tells us, that St. Paul after a Figurative manner of speech by the Cross meant Christ Crucified. Nay I may say, all those of the Church of England as by Law Established, will certainly deny themselves to be of his confederacy; otherwise what I pray means their 30th. Canon in which their Church acknowledges *b* that the Holy Ghost did by the Mouths of the Apostles so far Honor the Name of the Cross (so odious to the Jews) that under it they did not only comprehend Christ himself Crucified; but the force, effects, and merits of his Death and

a Reg. c. 8.
divis. 2. pa. 412.
413.

b Imo Spiritus
Sanctus per Apo-
stolorum ora ipsum
Crucis nomen
(Judæis nique
invisum) usque
adeo honoravit, ut
non modo Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac passionis Christi vires, effectus, ac
merita, una cum solatiis, fructibus, ac promissis universis quæ nos ex eisdem aut percipimus, aut in futurum expectamus.
Sparrows Canon, pag. 282.

Passion,

Passion, with all the comforts, fruits and promises, which we receive or expect thereby. But if by me and us be only mean himself, and desire me to oblige him so much, as to inform him what Figure that is, which makes the Cross signify Christ, I must send him to the aforesaid Canon, which I suppose he understood when he entered into the Ministry of the Church of England, tho' he has now forgot it.

Neither let him say that he calls for a Figure which in the same place makes the Cross to signify Christ, in which it distinguishes Christ from the Cross; for he will not find our Hymns any more guilty of that, than the expressions of St. Paul before mentioned, in which he will find the foregoing, nay in some of them the accompanying words distinguishing Christ from the Cross, and yet according to his own thirtieth Canon, the Holy Ghost under the word Cross did comprehend, not only Christ crucified, but the face, effects, and merits of his Death and Passion, &c.

But to examin more particularly this Hymn which he instances. He formerly bogled only at the Stroph *O crux, ave, spes unica, Hail, O Cross, our only hope, &c.* In which (as I then told him) it is manifest the Church makes her addresses to the Cross with Christ, that is, to Christ Crucified upon the Cross, as the words *spes unica* sufficiently demonstrate; for he will not have us certainly to have two only Hopes; neither will others surely (whatsoever he does) think us so silly as to make a formal Prayer to an insensible thing. But in vindication of himself, he brings St. Thomas acknowledging the worship of *Latria* due to the Cross, and proving it (as he says) from this Hymn (to which I have already answered, and shall not here repeat it again) and picks out at pleasure three other Strophs of that Hymn, in which, as he says, the Cross is distinguished from Christ. What if it be in those three Stanza's, does it necessarily follow that it is so in this too? For my part I see no such consequence. And must certainly conclude, that if the Apostles did by the Inspiration of the Holy Ghost comprehend Christ and all the benefits of his Passion under the word Cross, the Church, which is also taught by the same Holy Spirit, ought not to be censured for the same.

Epist. pag. 14

Christ our
only Hope.

Of Reliques.

§ 37.

No Prayers
to Reliques
or Monu-
ments.

AS for Reliques; we are called here to a Verbal Disputation. And because *Veneration, Worship and Adoration*, are frequently confounded in our Authors, he endeavors, from several of them, to justify his Translating of the Word *Venerari* in the Council of *Trent*, by *Worship* in his Exposition. I do not love to prolong Disputes, and therefore shall readily give him leave to use the word *Worship*, upon condition that he take it in the sense of those Authors who understand no more than an Honor or Veneration, which we pay to the Sacred Remains of those Saints, who were once the Temples of the living God; and not a *Worship* or *Adoration* taken in its strict sense. Only I must tell him, that we do not seek to those Sacred Monuments for the obtaining of their Help and Assistance, as he very fallily insinuated from the Council, and now, to justify himself, makes use of as great a piece of Scholarship as can well be paralleled.

I told him, That the Words of the Council were, That they who affirm that no *Veneration or Honor* is due to the Reliques of Saints; or that those Reliques, and other Sacred Monuments, are unprofitably honored by the Faithful; or that they [the Faithful] do in vain frequent the *Memories* of the Saints, to the end they may obtain their aid (the aid of the Saints, *EORUM*) are wholly to be condemned, as the Church does now, and has formerly condemned them. But, alas! it seems I did not understand the Latin, or else I had a mind to *Carvil*; for he tells his Reader, my Citation of the words of the Council, was only a Trick to deceive those who understood it only in my Translation, that I transposed the Latin, on purpose to raise a Dust to deceive the Reader, the true Order being plainly as he before rendered it; so that they who shall affirm, That no *Veneration or Honor* is due to the Reliques of Saints, or, That these and the like Sacred Monuments are unprofitably honored; and that for the obtaining of their Help (the Help of those Sacred Monuments, *EORUM*) the *Memories* of the Saints are unprofitably frequented, are to be condemned. Certainly this was a great Crime, and my throwing the false Translation upon him, one of the reasons I suppose, why he gave me that pious Admonition; Intreating me by the common name of Christian, and those hopes of Eternity, after which he believes we would

A false Translation.

Reheat 372. 270.

all of us be thought sincerely to consider, to consider how dangerous this way I have taken is; what mischief it will bring to the Opinion of all good Men; of whatsoever persuasion they be to the very cause that is maintained by such Means: In a word, what a sad purchase it will prove in the end, if to lessen the reputation of an unknown, obscure Adversary, I should do that which shall lose me my own Soul. But really I must desire this Gentleman to cast once more his Eye upon the Latin, and see whether of us two have rendered it right in English. For my own part, in his own words, I thank God my Religion needs not such Defences, nor would I ever have used those means to assert it; if it did. I was always taught that no evil was to be done tho' for a good end; nor was I ever brought up in any Schools, that esteemed the Interest of the Church so Sacred, as to be able to justify the worst of Actions, that can be made use of to promote it: I have indeed heard some Roman Catholics accused, as if they taught such Doctrines; but I always found the Calumny stand at the Masters Doors, whose Art was only to cry Whore first. And as for the Defender, I hope, if he be convinced he has done me and the Council of Trent, I may say also the Catholic Church, an Injury in this, he will perform his Promise, and oblige himself indispensably obliged to make a public Acknowledgment of it, and thank the Liberator that has called him to so necessary a Duty. I appeal then to any Jury of Scholars in the World, Whether when I Translated these words, *Ita ut affirmantes Eorum opus impetranda causa memoriarum SANCTORUM frustra frequentari, omnino damnandos esse*, after this manner; so that they who affirm the Memories of the Saints are unprofitably frequented for the obtaining their Aid, that is, the Aid of the Saints, are to be condemned; fixing Eorum to its Substantive Sanctorum, which follows in the same Sentence; rather than to Monumenta in the foregoing; from whence it is separated in most of the Editions I have seen, by a Hyppocolon; I say I appeal to any Jury of Scholars, Whether I did not give the true sense of the Sentence, and whether the Defender be not short in his Translation. But if he have a mind still to pursue the Cavil, all I can do is to wish him a clearer sight, or to send him to the Words as they are Printed in *Bail's Summa Conciliorum, Sess. 25. de Invocat. Veneras. Sec. pag. 701. E.* Where he will find the Word Eorum quite left out, which will I hope satisfy him, that

we

*Deus est creator
Sanctorum
Reliquie con-
secrationem impo-
nere non debet
re, velles alio-
que sacra Monu-
menta non a sublimi
iustitiae tenore
atque opo im-
petrande causis
Sanctorum Me-
moriam frustra
fructuari, quin-
imo damandas
esse, &c.*

*Memoria Sancto-
rum & alia sacra
Monumenta are
the same, and
therefore if earum
h: d been referred
to the Monu-
ments or Memo-
rials, it ought to
have been of the
feminine gender
in that sentence,
thus earum [me-
morialium] opo
in petrande causa.*

*Non quod creator in se sit aliqua in se Divinitas, vel virtus, propter quam sint colende, vel quod ab eis sit aliquid
petendum, vel quod sita in Imaginibus si: figura, &c.*

§. 28.

*Bellarmin. de Imag.
lib. 2. cap. 21.
p. 1677.*

*Ch. 21. Non esse
dicendum, Im-
aginibus deberi
cultum Latine.
Ch. 22. Imagines
Christi improprie,
vel per accident
posse honorari
cultu Latine.
Ch. 23. Imagines
per se & proprie
non esse colenda
in cultu: quo
omnesque effigies coluntur, vel: 23. Imagines per se, & proprie debentur Imaginibus, est cultus qui
dicitur imperitus, sed a religio, & reverentia personis ad speciem ejus, Cultus qui debetur exemplari.*

*Non esse colenda
in cultu: quo
omnesque effigies coluntur, vel: 23. Imagines per se, & proprie debentur Imaginibus, est cultus qui
dicitur imperitus, sed a religio, & reverentia personis ad speciem ejus, Cultus qui debetur exemplari.*

we neither make our Prayers, to the Monuments, nor to the Reliques nor Memorials of the Saints. The Council then, as appears plainly by the words of it, condemns three sorts of persons; The first, those who affirm, that Veneration and Honor is not due to the Reliques of Saints; The second, those who affirm That Reliques and other Holy Monuments are unprofitably honored; and the third, those who say that the Memorials of the Saints are in vain frequented in order to obtain the aid and assistance of those Saines; and they who give another sense wrest the Words, and impose a Doctrin which never any Divine of the Church of Rome held; nor any that I have met with but the Defender, accused them of; and yet this must be again repeated in his Close, as a piece of old Popery; but he should rather have called it new Calumny, and a fearful Blunder of his own. They who doubt whether I speak truth or no, may be pleased to Read the Council it self, and some Lines further they will find that it professes it does not believe that any Divinity or Virtue is in Images, for which they ought to be worshipped, or that any thing is to be asked of them, or any trust to be put in Images; and I think the same case holds in Monuments.

There remains one Objection from Bellarmin, concerning the Veneration of Images mentioned by the Defender in his Close, which is, That he affirms the Images of Christ and his Saints are to be Venerated, not only by accident and improperly, but also by themselves and Properly; so that the Veneration is terminated in them as they are considered in themselves, and not only as they are the Representatives of the Originals: But had he looked into his Explication, he would have found that the Veneration he there speaks of, is only such as is given the Book of Gospels or the Sacred Utensils of the Church. And the Titles of his three following Chapters, and the Conclusion he draws from them in the fifth, shew that the Vindicator and he did not differ in their Faith.

Of Justification.

THE Defender is very free in his Accusations, but very unfortunate in his Proofs. He tells us of *strange abuses* with which the true Doctrine of Justification was over-run at the beginning of the Reformation, and wonders at my confident denial of it without any Proof; when at the same time he brings no other himself, but a bare affirmation, that *he must be very ignorant, in the Histories of those times, &c.* I must confess we shall find in those Ages strange Accusations of the Catholic Doctrine, but who ever peruses the Acts of our Councils, will find they were only mere Calumnies and Misrepresentations: I need not send our Defender further than to the Acts of the General Assembly of the French Clergy in the Year 1684: Where he will find those *Calumnies, Injuries and Falsities*, proved out of their own Authors.

But what our Defender means now by the *true Doctrine* of Justification is not very easy to Guess, unless he State it in *Calvin's* way, or the 11th Article of his Church: which yet he knows (tho' he have a mind to keep counsel) is disavowed by the best and honestest Divines of the English Church; I speak not here of Mr. *Thorndike*, but of many others, as Dr. *Taylor*, Dr. *Hammond*, Mr. *Bull*, and, who must be set by himself, Mr. *Baxter*: Nay Report too says, that the Pulpits also (as many as do not persevere in *Calvinism*) do directly declare against it; and that with all the reason in the World; that Men may no longer perish by wresting St. *Paul's* difficult expressions to their own Damnation, which 'tis believed (a) St. *Peter* points at, we are sure (b) St. *James* doth. Yes, yes, time was, they tell us, that the Church of *Rome* was loudly accused of Erring in Fundamentals, because she taught Justification by Faith and Works, without which Faith is but Dead; but now the Fundamental Error is found to lye elsewhere (God be thanked) and yet Justification must still remain (for so goes the Game) a Bone of Contention. Want of Charity will always keep us asunder, and tho' we be agreed, yet the spite of it is, we will not agree. The Defender knows upon what Politic motives things are so managed, and who are to be gratified

§. 29.
Calvin's pag. 25.

The Catholic Church falsely accused.

(a) 1 Pet. 2. 16.
(b) Jac. 2. 20 &c.

at

* See the Advertisement to the
 1st of *Condemn*
Exposition.
 pag. 8.
 Exposition of
 the Doctrine of
 the Church of
 England. pag. 21.

§. 30.
 Sanctification
 and Justifica-
 tion.

at this Juncture, lest there should appear a possibility of union with that Church from which they separated themselves principally upon account of our Doctrine of Justification, tho' they now adventure to say, that *were things clearly stated and distinguished one from another, the difference between us, considered only in the Idea, would not be very great; and that they can safely allow whatever Monsieur de Meaux has advanced upon this point, provided it be well and rightly explained.* And he has advanced nothing but what is the Doctrine of the Council of Trent.

The Expositor and I were agreed in most things; only I told him, I thought he would be hard put to it to prove the Distinction between Justification and Sanctification to be the Doctrine of the Church of England; and that he imposed upon us, when he affirmed us to make our Inward Righteousness a part of Justification, that by Consequence we said our Justification is self wrought by our good Works.

To the first, It appears indeed he is hard put to it, when he is forced to a Deduction (how clear let others judge) from their 11th and 12th Articles: and from the Homily of Salvation, which, as he cites it, calls the forgiveness of sins, Justification; but does not say that Justification is only the Remission of our sins, which was his undertaking. But had I told him of the little less than contradictions he fell under in that place, he would have seen the difficulty of getting clear. For having told us before that they *confess with M. de Meaux, that the Righteousness of Jesus Christ is not only imputed, but actually Communicated to the Faithful.* He here tells us, *They believe their sins are pardoned only through the Merits of Christ imputed to us.* Nay tho' he tell us their Church by Justification understands only the Remission of sins; and by Sanctification the Production of the Habit of Righteousness in us: yet within two lines he tells us, *this Remission of sin is only given to those that Repent; and that they who Repent are those in whom the Holy Ghost produces the Grace of Sanctification, for a true Righteousness and holiness of Life; which is just as much as to say, we distinguish Justification and Sanctification.* But no man can be Justified unless he be also Sanctified. That our sins are Pardoned only through the Merits of Christ imputed to us: but that his Merits are not only imputed, but actually Communicated to us. He will oblige us, if he please to tell us how these agree; as also how

Expos. pag. 19.

Pag. 10.

Contradiction.

the Doctrin of their 11th Article, that we are Justified by Faith only, is consistent with what he tells us, pag. 102. of his Exposition, that none of those things which precede our Justification, neither our Faith, nor our Good works, could diminish Grace: And what he sums up pag. 21. That Christ died, and by this Death satisfied the Justice of God for us. God therefore through the Merits of his Son, freely forgives us all our Sins, and offers us a Covenant of Mercy and Grace. By this Covenant, founded only upon the Death and Merits of Christ, he sends us his Holy Spirit, and calls us powerfully to Repentance. If we obey and answer this call, then God by his free Goodness justifies us; that is, he pardons our Sins past, gives us Grace more and more, as fulfil his Commandments from time to time; and if we persevere in this Obedience, Crown us finally with Eternal Life: Thus far he. But, Is seeking and answering to his Call, as persisting in his Covenant in Good works? And if these be necessary to have God finally Justify us, and Crown us with Eternal Life, how are we, I pray, Justified by Faith only?

As for the other part in which I told him, he imposed upon us, as if we made our inward Righteousness a part of our Justification, and so by consequence said, that our Justification it self is wrought also by our Good works: Doth he think, that I told him he imposed upon us, when he affirmed, that we comprehend under the notion of Justification, not only the Remission of Sins, but also the Production of that inward Righteousness, which they call Sanctification? No; the Imposition did not lie in that part of the Proposition, but in the consequence which he drew; viz. That we say our Justification is wrought also by our Good works. This was the Imposition, and if he had remembered what he had Copied out of the Bishops Exposition, and the Bishop from the Council, he would not have gone about to justify his Accusation. For the words are these: We believe with him [the Bishop of Meaux] That our Sins are truly forgiven by Gods Mercy through Christ; and that none of those things which precede Justification, whether our Faith, or our good works, could merit this Grace; to which very words the Council of Trent adds this reason; for if it [Justification] be a Grace, it proceeds not from Good Works; for otherwise as the same Apostle says, Grace would be now no more: Grace.

Well, how do's he justify his Imposition? By a Canon of the

We are accounted righteous before God only, for the Merit of our Lord and Saviour J. Christ by Faith, and not for our own works and deservings. Wherefore, that we are justified by Faith only, is a whole-some Doctrine and very full of comfort. Act. 11. Sparrows Canons, 214. 25.

§. 31.

A false Imposition.

Our justification is gratis. Gratia autem justificat idem dicimus: Quia nihil est eorum quod iustificet, nisi gratia procedat, sine fide, sine opera, ipsam justificationem gratiam promittit: Si enim Gratia est, jam non ex operibus: Alioquin, ut idem Apostolus inquit, Gratia jam non est Gratia. Conc. Trid. Sess. 6. de Justif. cap. 8.

Council forsooth, which has not one word in it to his purpose; but it seems he either did not understand it, or else had a mind to blunder it in his Translation; that they who understood not the Latin might take it for granted to speak his Sense. And by I know not what negligence of the Corrector, *fuerit* was Printed instead of *fuit*, so that even those who did understand the Language could not find out the Error, without consulting the Council it self.

The Council speaks of persons already justified, and tells you, that their good works performed through the Grace of God, and Merits of Jesus Christ, whose living Members they are, do truly Merit Increase of Grace and Eternal Life; and that they are not so the gifts of God, but that they are also the good Merits of the same justified person. But how do's all this prove, that the good works of a person who is not justified, Merit his first Justification? There's the Point. We say indeed, that it is necessary the free Will should co-operate with the Grace of God, and that a person should be disposed by convenient preparations to receive that Grace; but still we say it is a Grace which is given us *Grati*, and as I said before from the Council, which neither Faith nor good works which precede Justification could Merit for us.

*Si quis dixerit
hominis iustificati
bona opera ista esse
donum Dei, ut non
sint etiam bona
opera iustificati
merita; aut ipsum
iustificatum bonis
operibus, quae ab eo
per Dei Gratiam
& Jesu Christi
meritum, cuius
vivum membrum
est, hunc, non
vere mereri aug-
mentum Gratiae,
vitam aeternam, &
et suam vitam aeternam
(si pater in gratia
decesserit) con-
secrari rem, atque
etiam Gloriam augmentum; Anathema sit.*

A false Translation.

His Translation is amiss in this, that he renders these words, *Aut ipsum Iustificatum, bonis operibus, &c.* Thus, Or that he being justified by good works do's not truly Merit increase of Grace, &c. As if he were justified by his good Works: Whereas the Sense is manifestly this; Or whoever shall say, that he who is justified do's not by his good works, -- which are performed by him through the Grace of God and Merits of Jesus Christ, whose living Member he is, truly Merit increase of Grace and Eternal Life ---- let him be Anathema. That this was the Sense of that Canon he seems to have understood, when in the next Page he expresses it thus, that our Doctrine of Merits in that Canon is, That Man being justified by the Grace of God, and Merits of Jesus Christ, do's then truly Merit both increase of Grace, and Eternal Life. So, that it appears manifestly (tho' he would disguise it) that we do not say our Works done out of the state of Grace, are meritorious of Grace or Salvation:

variation: But we say, that those good works which are done in the state of Grace, do Merit an increase of Grace, and if they be persever'd in to the last, the reward of Glory. If he deny this, let him speak plain; but let him take care how he thwarts the many express Texts of Scripture which prove our Doctrine.

ART. VI.

Of Merits.

I Told him upon this Article, that the Niceties of the Schools, as they make no Division in the Church, so ought they not to make any amongst Christians: But yet for all this, our Defender must have recourse to them, for want of better hold. The Opinions of *Bellarmin*, *Vasquez*, *Scotus*, &c. must be brought again, and their words quoted in the Margent, as if the whole stress of the cause lay there. But would he have considered what he was forced to acknowledge, that *Bellarmin* is against *Scotus*; *Vasquez* against *Bellarmin*, &c. and have reflected, that all of them were Catholics united in the Principles of one Faith, tho' dissenting in these School Questions: I say, would he but have considered these things, he would have saved himself a great deal of pains; and his Readers much trouble: But he says, he recurred not to the Niceties of the Schools, but to the Expositions of our Greatest Men; whose names were neither less, nor less deservedly celebrated in their Generations, than *M. de Meaux's*, or the *Vindicators* (forsooth) can be now. No doubt those persons Names were, and are deservedly Celebrated in *Generationibus suis*; and whatever proportion the Bishop of *Meaux* may Challenge in the esteem of the World amongst these Celebrated Writers, the *Vindicator* desires only to rest in his obscurity. But to say, he recurred not to the Niceties of the Schools, but to the Expositions of our greatest Men, is what may pass in Discourse or from the Pulpit, where no body contradicts him; but should not have been exposed to view in Print, because it will not abide the Tryal. I never heard that these persons writ direct Expositions upon the Council it self, tho' they make use of it for the establishment of their private opinions. And to say, he recurred not to the Niceties of the Schools, when

§. 32.

Vindic. pag. 48.
Scholastic Niceties to be avoided.

Ballarmin having summed up the three opinions the Defender mentioned, and rejected the first and third, tho' he affirmed them to be far from Heretic, says, he looks upon the middle Sentence to be the more probable. *Nobis multis sententiis probabilior esse videtur, de Justif. lib. v. c. 17. A. p. 1123.* The very Title also of the Chapters cited by the Defender, shew, that what *Vasquez* there disputes of, is only a Scholastic Question. *In operibus justorum non esse meritum simpliciter, aut condignum vite eterne, nonnulli Scholastici docuerunt. Vasquez Quest. 114. disp. 213. cap. 3. Tit. See also the Titles of the 11, 12, 13, and 14. Chapters of his next Dissertation.*

when he had recourse to *Merit de Condigno*, and the various opinions of Catholic Divines upon that Question, is such a piece of Boldness, that cannot pass the honest Readers censure. What I have already observed of the various opinions of Catholic Divines summed up by those Authors he mentions in the respective Chapters, is a sufficient proof of what I say, and I shall not trouble my Readers with any other.

§. 33. But the Council of Trent has (he says) spoken so uncertainly in this point, as plainly shews, either they did not know themselves what they would establish, or were unwilling that others should. How great pity it is to learn, and sincere a Censor as this Defender is, lived not in that Age, or assisted not at that very Council! What is it they did not know? Was it the Doctrine of the Church concerning Merits? Or was it the Doctrine of the Schools? Neither the one, nor the other. But this he may say, and that truly, that they were not willing to enter into the particular disputes of the Schools, nor to mix uncertainties, tho' of the highest probability with what they had been always taught to be of Faith: No wonder therefore, if they speak not so positively in those differences he proposes, seeing they are not Doctrins of the Church, but the opinions of our Schools. I say therefore to him, that if he like not *Vasquez*, nor the Cardinals opinion, pray let him follow that of *Securus*, and he will be still a Catholic as to that point.

A mutilation.

But *Maldonat* comes in: The Defender says, my Exception against his false Quotation is *Impertinent*. Why so, good Sir? To tell you, that you mutilate Sentences at pleasure, and give us what you please, for the Sense of our Authors? His words were — *We do us properly and truly, when we do well, together with the Grace of God, Merit a reward, as we do Merit, punishment when we do ill without it*: And is it *Impertinent* to tell you, you read the Author in haste, or copied the words from some other, which made you leave out those words together with the *Grace of God*? Yes, says he, *It is Impertinent as to them who dissent not the Principle,*

Principle, but the Merit of Good Works. Pray, who ever maintained that Good Works had any Merit, or were acceptable unless joyned with the *Principle*, the Grace of God? And if you will not take the Principle together with the Action, which is therefore Meritorious because joyned with that Principle, you dispute not against us, no more than they would do, who to deny the power of Water in Baptism to wash away Original Sin, should speak nothing of the Power of God annexed to the Sacrament, or tell us it is impertinent to mention it, &c. St. Paul said, *Omnia possum in eo qui me confortat*, that he could do all in him that strengthened him; he tells us, that he labored more than all the rest; but yet not he, but the Grace of God with him; *Iam non ego, sed Gratia Dei mecum*. Nay, our Blessed Saviour tells us, that we can do nothing without him; *sine me nihil potestis facere*. Will any one say, that St. Paul did nothing all this time; because if he had not had that Divine Assistance he could not have done it? Or would it have been impertinent to keep such Disputants to the words of the Text? They who would see our Doctrine upon this Point, need but look into the Council of Trent, where, notwithstanding all the Obscurity he pretends, they will find it clearly expressed, that we only therefore think the Good Works of justified persons to be Meritorious and Acceptable to God, because being performed in the Grace of Jesus Christ (who at all times showers down a Powerful Influence upon justified persons, as the Head upon the Members), and as the Vine into its Branches, which Powerful Influence precedes, accompanies, and follows all their actions, they want nothing to make them truly Meritorious; seeing our Lord himself has told us, that if any one drink of the Water that he will give him, he shall not thirst for ever, but is shall be in him a Fountain of Water springing into Eternal Life.

The Churches Doctrine.

Cum enim ille ipse Christus Jesus tanquam caput in membra, & tanquam vitis in palmites, in ipsos justificatos, jugiter vitam em infuset; quæ virtus omni operi suo per accedens, & continuatur, & subsequitur, & ita quæ ipse patet gratia & meritis esse possit: Nihil ipsis justificatis amplius desit credendum est, quæ minus plene illis quidem operibus, quæ in Deo sunt facta, Divina legi pro huius vitæ suæ satisfactis, & vitam æternam Cum Christus Salvatoris aqua salientis

per ipsum semper, (si tantum in gratis decesserint) consequentem, vere præstare, consequitur: Nihil enim illis, si ipsi liberè iniquis, quam ego dabo ei, non sicut in operibus, sed sicut in

ART. VII. SECT. I.

Of Satisfaction.

S. 34.
Defence p. 32.No Satisfac-
tion without
the Grace of
God and Me-
rita of Christ.

After having given so full an Account of the Doctrine of the Council of Trent, from the Council it self, in my Vindication; I little thought any one would have charged me and Monsieur de Meaux, with going contrary to the Council, without any further proof of the Accusation, but a bare citation in the Margent of the very Chapter I had almost entirely rendred into English; and the Canon expressing that same Doctrine. He would have done well to have shewn in what place the Council ascribes to our Endeavors (*quatenus* ours) a true and proper Satisfaction. This would have been indeed proper to his Business. But to fly again to Bellarmin and Vasquez, and bring them in, as affirming us to make a proper Satisfaction for our sins, and that in such Disputes as they themselves only call *probable*, avails little. Had he shewn us, that any Council of the Church, nay, I may boldly say, any approved Divine had said, That Man of his own self (without the Grace of God accompanying his actions, and without being justified first by Gods free Mercy and Goodness) can properly satisfy for his Sins, he would have had reason to condemn such Doctrine. But when I have shewn him, how the Council says expressly, *This Satisfaction which we make for our Sins, is not so ours, that it is our Jesus Christs; for we, who of our selves can do nothing, can do all things with him who strengthens us*, &c. And he himself having taken notice in the Margent how those Authors, whom he cites, mention those Works only to be Satisfactory, which are done after the guilt of sin is remitted, and the Sinner justified and received into Favor; and that the Works which are Satisfactory must be done also together with the Grace of God; methinks he might have spared his pains in this point. But perhaps he will tell me, he disputes not the Principle, but the Value, &c. as he told me in his last Article: If so, I must again tell him, if he separate the Principle from the Action, he Disputes not against us, but his own Chimera's.

As for his first Quotation from *Bellarmin*, I wonder how he would have had me to seek for it, when he grants there was an Error in the Press: And I doubt not, but all those who read his *English*, and compare it with the *Latin* he now cites in the Margent, will excuse me that I did not find it: for really he must be a more skilful Man in *Languages*, than I, that can find that Position, as he words it, in the place he cites: It would have been more ingenuous to have given us the words of the Author at length, than by such a turn as he has done, to make the Proposition as it lies, neither *Bellarmin's* Sense, nor tenable.

He cites *Bellarmin* as affirming, That it is we who properly satisfy for our sins, and thus Christ's Satisfaction serves only to mask our Vain. Whereas the words he cites from *Bellarmin* are very different; for answering an Objection, that if

Christ's Satisfaction be applied to us by our Works, either there are two Satisfactiones joined, or but one, &c. He says first with some Divine, there is but one Satisfaction, and that Christ's, and that we do not properly satisfy. 2. With others, that there are two Satisfactiones, but one depending on the other. But the third, says he, videtur PROBABILIOR, seems more PROBABLE, that there is only one actual Satisfaction, and that ours; neither is Christ or his Satisfaction excluded by this; for by his Satisfaction we have the Grace by which we satisfy. And after this manner it is that Christ's Satisfaction is said to be applied to us, viz. that his Satisfaction does immediately take away the temporal pain which is due to us, but mediately, that is, in as much as from it we receive Grace, without which our Satisfaction would have no value. How does this third Answer agree with our Defenders Proposition?

I know the Doctrine of Satisfaction, was not the sole pretence of their Separation, tho' it was represented as one of the most necessary; But if it be proved, that this alone was so far from being a sufficient ground, that it was no ground at all, and so of all other particulars; we must conclude, that all of them put together could give no just cause for such a Rent or Rebellion in the Church: I told him, that he ought to have given us some better Reason for his Assertion, that whenever God remits the Crime, he remits the Punishment, than we think so or we are persuaded; especially, seeing this Doctrine is of such concern, that it gives more to a Sinner for saying a bare Lord have mercy upon us, than all the Plenary Indulgences of the Catholic Church: But this I perceive puts him on the Fret; and therefore he calls it a shameful Calumny, and tells me, he is confident I did not believe it myself. Pray, Good Sir, Is it not your Position, That when ever God forgives the Guilt, he forgives the Punishment? Is it not your Tenet also, That God is ready to forgive the Guilt, whenever a Sinner truly repents? Tell me then, suppose a Great Sinner is so suddenly taken out of the World, that tho' he was truly sorry for his Sins, yet had only time to express his Sorrow by a bare Lord have mercy upon me; Will you say such a Man cannot reap the Benefits of God Almighty's

§. 35.

Protestants grant more efficacy to a Lord have Mercy upon us, than Catholics to a Plenary Indulgence.

mighties Favor, or have the *guilt* of his Sin forgiven him? If you dare not say this; tell me your opinion, Whether does he go? If you say, To Heaven straight; I say, you give more to a bare *Lord have mercy upon me*, than we do to a *Plenary Indulgence*: for a *Plenary Indulgence* remits the Penalty due to Sin only upon Account of some other Satisfaction in the Churches style: But you will, it may be, tell me, this is not a bare *Lord have mercy upon me*, but is, as I now suppose, accompanied with a sorrow for his Sin. I grant it; and so must the Person who gains the Indulgence be, not only sorry for his sins, but confess them, resolve to amend them, quit the Occasions; and make some other Satisfaction, not only to the Persons whom he has injured, but to God, by Prayers, Alms-deeds, or Fasting.

§. 36.

A Falsificati-
on.

In the last place, he finds fault with my Remark upon his Reflection upon the Bishop of Meaux, for bringing only *we suppose*, to establish this Doctrine, when yet very often he did no more himself: But he takes no notice, that I told him he had falsified M. de Meaux in that very expression; for his words were *we believe, nous croyons*, which words were conformable to his design of an Exposition, not of a proof. However he tells me, *he believes I can hardly find any one Instance where that is the only Argument he brings for their Doctrine*. In answer to which, I dare confidently affirm, that strip him of the Calumnies, Misrepresentations of our Doctrine, and Falsifications, he has scarce an Argument in his Book, of greater force than his *we suppose*: And to shew he thinks it to be strong, he lays a stress upon it in this place, and tells us, *that possibly it would not be very unreasonable to look upon that as sufficient not to receive our Innovations, till we can bring them some better Arguments to prove they ought to quit their Supposition*. Nay, he puts us upon the proof, and pretends that they cannot find any Footsteps of our Doctrine, in Scripture or Antiquity, and has good reason by the weakness of our attempts to believe there are not any.

Page 34.
we suppose
is no Argu-
ment against
us: viz. that
ought to be
as of collect-
ed variety
enough

Certainly the Defender is not so ignorant in Controversy, nor so little read in Polemic Divines, as he here shews himself to be. What! do our Authors never shew him any footsteps of our Doctrine in Scriptures, or in Antiquity? Are our attempts to prove our Doctrine so feeble, that People have reason to think a mere Supposition will ruine our Foundations? No, no! the Defender certainly did not believe himself when he writ this, tho' he was willing

willing others should believe him. Have we not, besides our bringing the Authority of the Universal Church; besides the lasting possession which we enjoy; besides the Express Definitions of Councils, acknowledged to be General, not only by all the Bishops in England before the Reformation, but by all Christendom; besides the express Sentences of the Fathers in all Ages; have we not, I say, besides all these Proofs, offered also the plain Texts of Scripture; and Challenged Protestants to shew so much as one positive Text for their Negative belief, so much as one Father (unless wrested contrary to his intention) on their side, or so much as one Council for any of those Points in which they differ from us? And would it not be a folly for any one to quit a possession grounded upon such Proofs, for a bare *we suppose* the Contrary? They who doubt of what I say, would do well to read our Books, and compare the Arguments of our Authors, and see whether Scripture or Antiquity will shew the footsteps of our Doctrine or of theirs. And as for Antiquity, if they will not believe us, let them believe their own Protestant Authors, who are so little confident of the Fathers being on their side, that they accuse them of Errors, not only in the Point of Satisfaction, but in almost all the Points in Controversy, as has been fully shewn by *Brerley* in his *Protestant Apology*, First Part, and by several others. And as for Scripture, amongst many others, let them read the Anchor of Christian Doctrine, and the Catholic Scripturist.

A R T. VIII. SECT. 2.

Of Indulgences.

What I said before, I say again, That if any abuses, either by negligence of Pastors, or Covetousness of inferior Officers, have been Practised in Promulging Indulgences, our Councils, not only desiring that they may be redressed, but having made such severe and wholesome Laws in order to it, I wonder persons should from thence take occasion to quarrel with us. I say also, that I will not undertake to defend Practices which are neither necessa-

rily

We are in a well grounded possession, and therefore are not to quit it for bare Suppositions.

§. 37. Councils have redressed the abuses in them.

Trident. Sess. 23. Decret. de Indulg.

We defend
not practices
which are
neither neces-
sarily nor uni-
versally re-
ceived.

§. 38.
Our necessary
Tenets.
Prin. 8. of Faith.

Disp. 10. Sed. 3.

Exposit. pag. 28.

§. 39.
No buying or
selling of In-
dulgences.

Protestant
Indulgences
sold in their
Spiritual
Court.

rily nor Universally received as of Faith. But then the Defender asks me, *Whether it be not necessarily nor universally received, to believe that Indulgences satisfy for the Temporal pain of Sin?* If he speak of pains due in the Court of God, I must with *Veron* in his Rule of Faith, Chap. xvi. tell him, That it is no Article of our Faith, no Council has ever Defined it, and several approved Divines deny it, and have not been censured for it.

All that we are obliged to believe, is, that the power of Indulgences has been given and left in the Church by Jesus Christ, and that the use of them is very beneficial to all Christian people. Nay, the same *Veron* shews, that several Approved Authors, as *St. Thomas*, *St. Bonaventure*, *Cajetan*, &c. cited by *Suarez*, held, that By Indulgences, which are now granted, there is no remission of Pain due to sin, in the judgment of God, but only of the obligation of performing the Sacramental Penance, that is, remission of some part of those severe Canonical Penances, which our Author acknowledges were imposed upon Offenders in the Primitive Church, and sometimes remitted or Indulged upon an Excellent Repentance, danger of Death, or when some Martyr Pleaded in his behalf.

But then, says he, Do you not put up Bills over your Church-Doors and Altars, almost every Sunday, to Vend them on this account? No, we do not vend them upon this account, there is no buying or selling of Indulgences in our Churches, or at our Altars; on the contrary, if any thing be given for them, they lose their force, and are no more Indulgences. But this however must be said *ad faciendum populum*, and his Learned Auditory will admire his Learning and applaud his Eloquence. But, good Sir, reflect upon our Doctrin, as freed from Scholastic opinions, and see whether you do not Practise as much as we. Have not you your Spiritual Courts? are there not Canonical Penances there inflicted, nay remitted? and those Remissions Vended too, which is more than we do? Is there not one Penalty for Cursing, another for Swearing, another for Fornication, &c. and who are there amongst you that cannot buy off his Public Penance for a sum of money? Are not these Indulgences? and are there not greater abuses crept into this your Reformed Court, by the negligence or covetousness of Officers, than any you can find in the Church of Rome?

But

But you do not make his Holiness the Churches Treasurer: No, but you give every one of your Ministers more power than his Holiness Challenges. For you (at least as many of you as endeavour to make People confess their Sins to you) in giving Absolution, do not only pretend to forgive the guilt of Sin, but by that forgiveness all the Pain that is due to it, even in the Court of God: Whereas all that is Universally received as of Faith in the Church concerning Indulgences, is, that the Supreme Pastor has power to Dispense with Canonical Penances, and that only upon some just and sufficient motive. As for the other part, the remission of the Temporal Punishment due for the sin, as an offence to God; tho' we have reason humbly to hope it may be mitigated, by our Confession, Contrition, Almshouses, and other Penitential Works enjoined by those Indulgences; yet is it not of Faith to believe they are taken away. And seeing this is piously believed, tho' not commanded as of Faith, and that we know the practising those penitential Exercises, if they be not Beneficial as to that Point, yet are they still acceptable to God Almighty; therefore we deny not but the endeavoring to gain Indulgences by those Religious actions pre-required in order to the remission of the Pain due in the Court of God, may also be graceful to him. These things being considered, and it being manifest, that what is of Faith in this Dispute, has been the practice of the Primitive Church, I must again put the Defender in mind of his Promise, that he make himself ready to receive such an Indulgence as *M. de Meaux* has described, and as those first Ages of the Church allowed of: and if he be a Son of Peace let him own as much in the Pulpit, otherwise Words are but Wind.

Now to shew himself a Traveller, he tells us News, that his Holiness has lately sent an universal Indulgence throughout the whole Church, upon such and such strange Conditions, which he repeats: And when these things are considered (says he) *I doubt it will little avail the Purveyor to put me in mind of my Promise.* Pray Sir consider, what it is you so find fault with: Would it not really be a happy Day to see all the loose People in England joyn with the devout Party, cast themselves at their Ministers feet, and there confess before God and him, their Sins and Enormities, with a true hatred and detestation of them, and all for the love of God, with a resolution of never committing the like

§. 40.
They give greater power to a Minister, than Catholics, as Catholics give to the Pope.

What is Universally received as of Faith.

The Def. Promise.

§. 41.

What a Jubilee is.

again;

again; yea, forsaking the occasions that induce to sin, making a satisfaction to all those whom they have injured, and forgiving those who have injured them; after which, having also by a three days Fast, with humble Prayer and Alms-deeds begg'd of God Almighty to avert his Indignation; would it not be to you a ravishing Sight to see them all in this Equipage go and receive the Blessed Sacrament, and joyntly pray with Fervor and Devotion for the common Concerns of Christendom, and the propagation of the Holy Catholic Faith; would not this, I say, be a happy Sight? Certainly you cannot but wish that such days were again in *England*, and such practices restored. And should you live to see the Church of *England* practising such Devotion, would you not be offended at any one who should refuse to absolve in the Court of Conscience, the most enormous, if penitent, Sinners; or to remit the Canonical Penances upon such a general account in order to their better life? Nay, further I may say, would you condemn any of yours, if to excite such persons to these pious practices, he should assure them, that if they perform them with true Sorrow for their sins, and a sincere Repentance, God will restore them to the same state they were first put into by Baptism; that is, free them, not only from the Guilt of sin, but the Punishment also due to it? If it be your Principles that God never remits the Sin, but he remits the Punishment; why do you put it in the Margent as an Objection, that the Arch-Bishop of *Paris* should promise such Remission to a Repentance accompanied with such pious Exercises? If then it would be looked upon by you as a blessed Day to see such Devotion in this one Nation, if you be in earnest, what Joy must it be to every pious Soul to see the whole Christian World prostrate themselves before the Throne of Grace, and by such practices endeavor to allwage his Anger? Such a time as this we call a *Jubile*, and such a blessed time it was when the Pope Granted that *plenary Indulgence* you mention, *Ann* 1683.

SECT.

SECT. 3.

Purgatory.

HAd our Defender reflected upon the strength of that Argument, which I hinted at from two general Councils, he would not have made so slight of it, nor called upon me for some reasonable proof for the Falseness and Impertinence of his Assertion, that the Primitive Fathers in praying for the Dead had several other intentions, but not that of assisting them, or freeing them from Purgatory.

Tho' the eldest of the Councils I mention, was 1400 Years after Christ; yet if he consider that it was before Protestancy; that both the Eastern and Western Bishops in it consented to that Decree; that the Acts of this Council were received by the much Major and Superior part of the whole Christian World, as conformable to a Practice delivered to them by their Fore-fathers, as of Faith; And withal, that this Council was seconded by another as General as the circumstances of Time could afford; I say, if he reflect upon these Heads, he will see that I was not hard put to it for Arguments, but that I comprised them all in one, and sending him to the Councils, I sent him at the same time to Scripture, Fathers, Tradition, and the Universal Practice of Gods Church; upon all which their Definitions were manifestly founded.

They who have been hitherto deceived by the Defender and those of his Coat, and made to believe, we have nothing to say in defence of our Tenets, would do well to peruse our Authors, and read the *Fathers; If so, they will find that we establish our Doctrin upon the Primitive Practice, not only of the Church of Christ, but of the Jewish Synagogue; and that we have both Scripture and a sufficient number of Fathers on our side. Nay, they will see also, that it was neither false nor foolish which I said, That since the Practice of all Nations and the Testimonies of every Age confirm the Custom of Praying for the Dead, that they may re-

§. 42.
Proved by
two General
Councils.

This proof
comprehends
Scripture,
Fathers, Tra-
dition and
universal
practice.

* The Author of
Nubes testium
has collected
some of the many
Testimonies;
where they who
read them, will
see whether they
prayed only for
the Intentions
mentioned by our

Author, and not rather for their help and assistance: they will see also that the Fathers deliver Doctrin, and therefore let it not seem to believe as they believe, as I please.

Vendic. p. 59.

No Fathers
nor Scripture
against it.

ceive help, what can we say to them who make a Breach in the Church, and condemn Antiquity, upon no other Grounds than a bare Supposition, that it is injurious to the Merits of Jesus Christ? a Supposition which yet has no other Proof, but their vain Presumption. How often have we called upon them to shew us one sole passage of the Antients, or one sole Text of Scripture positively affirming there is no Purgatory, or that the Prayers which are offered up for the Faithful departed, avail them nothing? But if they cannot shew this, it is neither foolish nor false to tell them, they go upon bare Suppositions and their own Presumption; whilst Scripture, Fathers, and Universal Practice are for us.

P A R T II

P A R T VIII

Of the Sacraments in General.

§ 43.

FOUR Defender have a mind to see how we prove all the Seven Sacraments to have *Outward Signs of an Inward Grace*; and that they were instituted by Christ, he may be pleas'd to cast his Eyes a little upon our Divines, where he will find it amply proved: But to say, That not one of our Church has yet been able to do it, is so manifest a Falsity, as will appear also in the Sequel, that it does not need any Endeavour to disprove it. But however these things must be said, lest People should open their Eyes and see the Truth; and they who pretend to be Lovers of Peace and Unity, resolve to multiply Accusations, to hinder such good effects. Where lies the Sincerity?

P A R T IX

Of Aqism.

§ 44.

THE Dispute in this Article is a meer Cavil, proceeding from the want of a right understanding of the Bishop of Meaux, and

and a willingness to shew at least some kind of Opposition to everything that is said.

Roman Catholics, Protestants of the Church of England, and Lutherans are agreed as to the Absolute Necessity of Baptism; and that seeing we are all conceived and born in Sin, none can enter into the Kingdom of God, except he be regenerate and born anew of Water, and the Holy Spirit. This the Defender in his Exposition tells us is the Law of Christ, which the Eternal Truth has established; and whosoever shall presume to oppose it, let him be Anathema.

From this received Principle the Bishop of Meaux deduced, That Children dying without Baptism do not partake of the Grace of Redemption; but that dying in Adam, they have not any part in Jesus Christ; and the reason he gave for this his Assertion was, because Children cannot supply the want of Baptism, by Acts of Faith, Hope, and Charity, nor by the Force of Desire to receive this Sacrament. Now, because my Opponent argued against this Consequence, deduced from the absolute Necessity of Baptism, telling us, that we our selves acknowledge the Desires, &c. of Persons come to Years of Understanding, to be sufficient to supply the wants of their Actual Reception of Baptism; and that the Desire of the Church for Children that dye without it, may in like manner suffice; I answered, There is a vast difference betwixt the ardent Desire of those who are by Age capable of receiving Baptism, and the Desire of the Church or Parents: the one proceeding from Faith working by Divine Charity, already infused into the Soul of the Unbaptized Person, will no doubt of it produce a good Effect, if he extinguish it not by the neglect of a Precept: but the other, being wholly extrinsic to the Child, cannot affect the Soul of the Child, unless by the application of that Sacrament which Jesus Christ has instituted as necessary to wash away our Original Guilt: Against this Argument he had nothing to say, but that, he is not concerned whether it be better than his or no, tho, he thinks, I am very much: that is, just nothing.

But however the Bishop of Meaux must be run down, and exposed as a man talking with great rashness, &c. But to clear the Bishop, I must desire it may be considered, that tho' we and the Lutherans are agreed as to the absolute Necessity of Baptism, yet the Calvinists accord not within: For they do not only say, that they cannot determine whether Children dying without Baptism may not be Saved by the Faith of their Parents; but positively,

The Church of England and Lutherans hold Baptism absolutely necessary.

Exposit. Del. Ch. of Eng. pag. 6.

Therefore Children dying without it, have no part in Christ.

The Calvi-
nists oppose
this necessity.

Treatise of the
Institution, under
both Species,
2d. Part. §. 6.
Diss. Calvin. vi.
Observe

The Defender
mistakes the
Bishop of
Condom and
the Argu-
ment.

Expos. pag. 17

A Falsifica-
on.

positively affirm they are saved by that Faith, and that Baptism is not necessary; inasmuch that, as the Bishop of Condom expresses it in another of his Books from their Discipline; nothing gives them more trouble than the vehement desire they see in Parents, to make their Children be Baptized when they are Sick or in danger of Death. This Piety (says he) of the Parents is called by their Synods an infirmity. It is a weakness, so be concerned lest the Children of the Faithful should dye without Baptism. One of their Synods had condescended, that Children in evident danger of Death should be Baptized, contrary to the Ordinary custom. But the following Synod reproved this weakness; And these fortified persons blotted that Clause out, which shewed a concern for such danger, because it opened a way to the opinion of the necessity of Baptism.

So that the Dispute betwixt the Bishop of Condom and the Hugonors, was concerning the Necessity of Baptism, and not the Consequence of that Necessity, as our Defender would gladly have it: And his Assertion is, that both Catholics and Lutherans are astonished, that such a Truth as the absolute Necessity of Baptism, should be denied, which never any one before Calvin durst openly call in question; it was so firmly rooted in the minds of all the Faithful. Had our Defender rightly taken this Dispute, he would have spared himself the pains he has been at to search Hooker, Bramhall, Cassander, Grotius, and the Authors cited by them; Some of which, it may be, thought not the Consequence drawn from the Belief of the absolute necessity of Baptism, so clear as to be an Article of Faith; whilst others (especially Gerson) were willing to persuade themselves, that God Almighty, notwithstanding his unlimited Decree, might extend his Mercy to such Children: But that his Decree being for all in General, we ought to Pronounce according to that Decree; because without a particular Revelation we ought not to make any Exception from that Rule: But neither they, nor any else before Calvin, denied the absolute necessity of Baptism, as the Bishop Asserts: And our Defender, if he had any thing to say against him, should have opposed that part, and not have corrupted his words, and told us, that he affirms that the denial of Salvation to Infants dying Unbaptized, was a Truth which never any one before Calvin durst openly call in question. No, no; the Bishop knew well enough, that Gerson's Piety had made him cast an Eye upon the Mercies of God, which

viewing

he

he was willing to think; might in some cases make him dispense with his Rule, and thwart the necessity of the Deduction; He knew that *Biel* and *Cajetan* were willing to follow singular opinions, and therefore might be of the same mind; He knew also, no doubt of it, that *Grotius* had cited *St. Gregory Nazianzen* and *St. Augustin* for this opinion, tho' they who look into those Fathers will find he was mistaken; neither did *St. Augustin* in his cooler thoughts differ from himself, when provoked by *Pelagius*, tho' our Defender, after *Grotius*, dare argue that he did: But neither they, nor any other openly denied the necessity of Baptism, as the Calvinists do; Nor do the Authors he mentions, affirm any such thing; and therefore it was needless for him to call them in to his help, or to tell me, I had wholly pass'd by what seem'd the most to deserve an answer.

Upon this account one may see, it was not so ridiculous as he would make it, to tell him, If he had been a Hugonot or a Puritan, it might have seem'd reasonable to justify a Breach with the Church of Rome, for a Doctrine which they condemn: But that I was astonish'd to see this Argument, and to hear the Church condemn'd of Uncharitableness, by one of the Church of England, which (as he says) has, it seems, determin'd nothing of it.

But if he do not (as he owns) justify a Breach with us upon this account; why, I pray, does he start the Dispute to keep it open, or make it wider by such sinister Defences?

ART. X.

Of Confirmation.

IF our Defender had, (as he professes) several of our own Party on his side, persons who deny'd the Divine Institution of this Sacrament, he would not, I believe, have conceal'd their Names; but would have been as ready to have stuff'd his Margin with them, as he was in the precedent Article with *Cassander* and *Grotius*, whom he would make his Readers believe, were of our most approved Authors, tho' the first was censur'd for his rash attempt in the *Lamprism*, and the other liv'd in opposition to the Church, tho' it be thought he dy'd in Communion with it.

Surely

Proved by
Fathers and
Scripture.

Catech. Rom.
Part. 2. de Conf.
c. 3. p. 158.

- (a) Epist. ad
Episc. Hist. c. 2.
Et de Confec.
Dist. 5. cap.
Spiritus Sanctus.
(1) Ep. 4. ad Ju-
lian. et Jul.
(c) De Confec.
dist. 5.
(d) De Eccl. Hier.
c. 2.
(e) Lib. 6. Hist.
Eccl. c. 33.

- (f) Amb. in fin.
c. 7. de iis qui
myst. init. & lib. 3.
de Sacramentis. c. 2.
Tom. 4. 436. pag.
(g) Aug. lib. 2.
contra Iul. Pelil.
c. 104.

2f. 132. 2.

Rom. 5. 5.

Surely our Defender was sadly put to it, when he was forced to fly to the Silence of the Council of *Trent* and of its Catechism, and to argue, that because neither of them offered any thing to prove this Sacrament, therefore forsooth, it cannot be proved. Was it not sufficient for those Books to explicate our Doctrine? 'Tis not surely the Business of a Council to prove, but to Assert our Belief: And whether the Catechism has been wholly silent in this, let the Readers Judge; as also, how bold and rash some persons will be in their Assertions.

The Chatechism tells us, that the Church has always taught and acknowledged, that all things that belong to the Nature and Essence of a Sacrament are found in Confirmation; and proves it from many Ancient and Holy Popes and Fathers of the Church, (a) St. Melchisedes, who lived Anno 319: (b) St. Clement, Anno 102: Also from (c) Pope Urban, Anno 232: *Papstus*, Anno 233: And *Eusebius*, Anno 311. Nay, it shews us moreover, that (d) St. Denys the *Arcopagite* does not only speak of Confirmation, but expresses the very Ceremonies, and the manner of making the *Chrism*; and that (e) *Eusebius* of *Cesarea*, thought that *Novatus* fell into his Heresy for neglecting in his Sickness to be Confirmed.

And tho' our Defender in his former Treatise was not so bold, but only affirmed that the Council and Chatechism did not go about to prove, either *Christ's Institution*, or the outward visible Sign, or the inward Spiritual Grace by Scripture; yet this Catechism shews, that (f) St. Ambrose and (g) St. Augustine were both of them so perswaded, that no one could doubt of the truth of this Sacrament, that they both of them confirmed it from many Testimonies of Holy Scripture; as one of them from *Ephe. 4. 30.* affirming these words, *And grieve not the Holy Spirit of God whereby ye are Sealed*, to be meant of the Sacrament of Confirmation; And the other concluding that the Precious Ointment, of which the Psalmist speaks, *which being poured forth upon Aaron's Head, ran down upon his Beard and the Skirts of his Garment*; as also, that of St. Paul, where he tells us, *that the Love of God is shed abroad in our Hearts by the Holy Ghost; who is given unto us*, to be referred to Confirmation. And certainly the best way of proving things from Scripture, is to bring the Interpretations of Fathers, who lived before our Disputes arose. 'Tis true, the Catechism after

visited

this

this general Proof of its Antiquity and its being a Sacrament, descending to particulars, chooses rather to use the plain Testimony of * Councils and Antient Fathers, as of (a) St. Fabianus Pope and Martyr, (b) St. Denys, &c. [to which might be added, (c) St. Augustin, (d) St. Ambrose, (e) and St. Cyprian, &c.] than the words of Scripture alone, which it knew would be contested by them, who make it their business to oppose the Church, and make the Scriptures speak as they would have them: But, as I said, the best way of proving things from Scripture, is to shew that Antiquity understood it so.

Trin. c. 16. (d) Ambr. in Ps. 118. (e) Cyp. Epist. 70.

* Landic. c. 43.
Cath. 1. co. 3.
(a) Fab. Pap. in
im. Epist. 2.
que est ad Episc.
Orientali Tom. 1.
Concil. Oecumene
de Conf. dist. 3.
cap. lxxviii.
(b) S. Denys, de
Ecc. Hier. c. 3. et 4.
(c) Aug. in Ps. 44.
v. 9. et lib. 11. de
(e) Cyp. Epist. 70.

As to the Argument I brought from his own Concessions; tho' it was not so fully concluding as it might have been; yet let him answer me, Why they now continue the imposition of Hands, if it was not left by the Apostles to be continued in the Church; and if it was left by them; for what end did they leave it, if not for the same, for which it was instituted, the giving of the Holy Ghost and Grace to confirm and strengthen us in our Faith? And if the Eucharist it self do not certainly and infallibly give Grace to all those that receive it, but only to them that receive it worthily; I suppose he will not expect any more from Confirmation. Let him therefore tell me, Whether, if a person duly prepared come to receive this Imposition of Hands, the Grace of the holy Ghost does not certainly descend at that Holy Rite, for those great ends the Prayers design? If these things be, as I think he can scarce deny them, he cannot deny also, but that this looks somewhat like a Sacrament. But if (as he says) this be only a meer indifferent Ceremony, continued only in imitation of the Apostles, and to which no Blessing is ascribed, that may not equally be allow'd to any other the like Prayer, Why might not this Prayer be reiterated as well as others? Why must this Ceremony be only allowed to be performed by Bishops? and why are persons so much exhorted not to neglect it?

But if he think not this a sufficient Argument, I would desire him to consider that I might (by only making use of Bellarmin) have shewn him from plain Texts of Scripture (at least looked upon by the Fathers and Doctors of the Church as such) that Im-

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position

§. 47.

Bellarmin. de Sacv.
Confirm. lib. 1o.

position of Hands, which we call Confirmation, is a Sacred sign of an Interior Grace, given with the Holy Ghost to the Faithful: I might have shewn him Ten Popes, the last of which was no less than St. Gregory the Great, all of them affirming the Holy Ghost, or his Gifts, to be given by this Sacrament; some of them calling it a great Sacrament, and others mentioning both Chrism and Imposition of Hands: I might have shewn him no less than three General Councils, and eight others on our side; some of them very antient: I might have shewn him also nine Greek Fathers, and as many of the Latin, of which St. John Damascen and St. Augustin, are the last; all whose Testimonies are so full, that our Defender will be ill at ease to give a civil Answer. All this he knew I might do, besides many others, which joyned with the perpetual practice of the Church, and the unanimous consent of Christians, before the Pretended Reformation, are certainly good Arguments in our behalf.

Def. pag. 40.

But he tells us, *it is wonderful to see with what Confidence those of the Church of Rome urge the Apostles Imposition of Hands for proof of Confirmation, when this Imposition of Hands is resolved to be but an Accidental Ceremony, and accordingly in our practice wholly laid aside.* It is a sign our Defender did not look into our Pontifical, when he Writ this; nor considered what he cited from *Esrius* in the Margent: For we have not left off Imposition of Hands, neither does *Esrius* affirm it; but only that the necessity of it is ceased, as if the words he quotes be true.

§. 48.

But our Bishops (says he) Lay on Hands after the Apostles Example; but yours, Anoints, make Crosses in the Forehead, tye a Fillet, about their Heads, give them a Box on the Ear, &c. for which there is neither Promise, Precept, nor Example of the Apostles. Such an Argument as this might a Dissenter from the Church of England bring against the several Ceremonies used in their Ordination; and what our Defender would answer to him, I desire he would apply to himself. Several Ceremonies he knows are used to shew the effects of the Sacraments; and if he do not know the meaning of these, let him look again into the Catechism of the Council of Trent, and he will there find, that Oyl expresses the plenitude of Grace, which by the Holy Ghost flows down from our Head Christ Jesus upon all his Members; from whosefulness we have all received; he being anointed with the oyl of Gladness.

The Ceremonies Explained.

ps 132.
ps. 44.
John 1.

ness above his Fellows. He will find also there, that Balsom puts us in mind, that we ought to be the *Good Odor of Jesus Christ*; and keep our selves from all Putrefaction and the Contagion of Sin. If he also search into the antient Expositors of Scripture,* *St. Ambrose, St. Anselm, (a) Theodoret* and others, he will find that both this Anointing and this signing with the Sign of the Cross in the Forehead, are plainly expressed, or alluded to in Scripture, where the Apostle *St. Paul* tells the *Corinthians*, that it was God who confirmed them with him in Christ; that it was God who anointed them, signed them as with a Seal, and gave the Pledge of the Holy Ghost in their Hearts. I need not, I suppose, tell him that this signing with the Sign of the Cross in the Forehead, signifies, that we ought not to be ashamed to Confess the Faith of Christ Crucified, as the Church of England expresses it in the Office for Baptism; that the white Cloath, or Fillet (as he calls it) is to put us in mind of the Purity we ought to maintain, and keep the Garment of Innocence, which we received in Baptism, unspotted; and that the Blow on the Ear, is to teach us that we ought from thence forwards to suffer patiently all Injuries and Persecutions for the Faith. These and such like significant Ceremonies we use; and tho' he and his party be pleased to joke at them, yet having such Testimonies as we have of their Antiquity, and Apostolical Institution, we choose rather to glory in them, than under the pretences of a Reformation, to Renounce them, and the Practice; yea, the Communion of the Universal Church.

* *Chr. 2. 15.*

* *Amb. lib. de
is qui in baptism
Myth. c. 6, 7.
Tom. 4. pag. 424.
Or 425. Ed. Basil.
1507.*

(a) *In Commu-
nicatione.*

* *Cw. 2. 21.*

ART. XI.

Of Penance.

Certainly, the Defender never read what I offered; otherwise he would never have said, that I had not advanced any one thing to answer his Objections.

He says, he proved at large, that Penance was not truly and properly a Sacrament, nor ever esteemed so by the Primitive Church. How did he prove it? By many bold Assertions, without any Warrant. And if I affirmed the contrary without Proof, I had his Precedent for it.

§. 49.
Defence pag. 41.

Matth. 18. 18.
John 20. 23.

Expos. p. 18.

Vindic. pag. 64.

The Bishop of *Condom* had proved the Sacrament of Penance by the Terms of the Commission granted by our Blessed Saviour to the Apostles and their Successors, of remitting and retaining sins; the terms (says he) of which Commission, are so general, that they cannot without Temerity be restrained to public Sins. Our Expositor's Answer to this was, that the Primitive Christians had interpreted those passages of St. *Matth.* and St. *John* concerning Public Disciplin, to which, he supposes with them, that principally at least, if not only, they refer. I desired him to shew who those Primitive Christians were, and where they taught those passages to be only referred to a public Disciplin. But to this he would not vouchsafe to give an Answer.

Vindic. pag. 65.

He objected, that if Penance had been any thing more than a part of Christian Disciplin, the Antient Church would not have presumed to make such changes in it; nor *Nestarius* have begun to weaken it in his Church of *Constantinople*, nor his Successor St. *John Chrysostom* have seconded him in it. In answer to which, I told him, that Public Confession, [such as that which *Nestarius* and St. *Chrysostom* took away] was a part of Disciplin, and therefore alterable at pleasure; but that either Public or Private Confession was always necessary, because it was always necessary, a Judge should know the Case, and a Physician the Distemper, before the one can pronounce a right Sentence, or the other prescribe a wholsom Remedy: But he thinks it a sufficient Reply, to say, he cannot take this upon my Word.

Expos. Doct.
Church of Eng-
land. Pag. 43.

He had laid Scandals upon our Doctrin and Practice, or at least insinuated them; and therefore I looked upon my self as obliged, to give my Readers a short Account of both; and after I had done it, I told him those were our Doctrins and Practices conformable to that of the Antient and Orthodox Churches; and that I was astonished why they should be rejected, and no better ground brought than we suppose, or we beg leave with Assurance, to say, that such Doctrins are directly contrary to the Tradition of the Church, and to many plain and undoubted places of Holy Scripture. One would have thought in answer to this, he should have shewn some better Proofs, and have brought Testimonies of that Tradition, or at least have produced some one of those plain and undoubted Texts of Scripture; But alas, he could not do that, and therefore, he passes it off by calling it *Stuff*, and with a fullsome Joke, upon my

my *Astonishment*, telling me, that if ever I get so well out of it as to come to my Reason again, and will undertake to prove Penance to be truly and Properly a Sacrament, &c. I shall have an ingenious Reply to my Arguments.

In the meantime, say I, let him and his Church be so ingenious as to restore the practice of Confession and Penance, which they seem so much to wish for in the *Ash-wednesday* Office, at least that in publick (not to say any thing of the judgment of all the sober persons, even amongst themselves, who wish well to all Salutary Methods, which Christ has left in his Church, and particularly to this) and then we might find a happy opportunity of proposing Arguments.

In Confirmation you make a shift to deny the Sacrament, but have not renounced the Practice; it may be for Episcopacy sake: but in Penance the Practice has followed your renouncing the Sacrament. And call you this a Reformation, which seems to be more careful of the Dignity of the Pastor, than of the Salvation of the Flock? I think the Defender would do well to consider this, and perhaps he will be astonished at their own proceedings.

I told him, this Doctrin was established in *England*, together with Christianity, by St. *Augustin* and the *Benedictin* Monks; and that if he would have us to relinquish it, he must bring us, either some manifest Revelations or demonstrative Reasons, for nothing else could induce us to quit a possession of so long standing: But he knew this would be impossible for him to do, and therefore he resolved to keep at distance, and put us upon the proof: A proceeding which would not hold in Law, where an uninterrupted Possession is a sufficient Evidence: What I have said of *England*, I may say of all other, both Eastern and Western Churches, who unanimously held, at the beginning of the Reformation, that Penance was a Sacrament, and looked upon the Doctrin as coming from the Apostles, they having an uninterrupted Possession of it.

§. 50.
The Church
of *England*
wishes it
were re-
established.

See Mr. *Bicant's*
History, *Ann*
1678. Ch. 12.

A R T.

A R T. XII.

Of Extream Unction.

§. 51.
The Defender
mistakes the
Question.

IF the Defender had rightly considered the Question betwixt us, he would have spared a great part of the pains he has taken in this Article, and have let alone the pretended Proofs he brings from our Antient Liturgies, as wholly impertinent.

Tho' he could not deny, but that in Extream Unction there is both an outward Visible Sign, and an inward and Spiritual Grace annexed to it; yet because he was to oppose the Catholic Church, he would have this to be only a Ceremony made use of in the Miraculous Cures of the Apostles: And to prove this, he affirmed, that the Antient Rituals of the Roman Church for 800 Years after Christ, shew the practice to have had the primary respect to Bodily Cures, and that Cardinal *Cajetan* himself freely confessed the words of St. *James* could belong to no other; and from thence concluded, they had reason to leave off this Extream Unction, because Miracles are now ceased.

A Falsification
of *Cajetan*.

In answer to this, I told him; First, that Cardinal *Cajetan* did not positively say, as he affirmed he did. But what if he had? Would it be sufficient to reject a practice coming down from the Apostles, and from Age to Age, visibly continued in all Christian Churches, both of the East and West for 800 Years, as he himself confesses, notwithstanding that the Gifts of Miracles were ceased; and this upon the Testimony of one Mans affirming, that it cannot be proved from that Text of Scripture? What if it may be proved by the Universal Practice and Tradition of the Church, is not that Practice and Tradition the best Interpreter? must that be laid aside, because a *Cajetan*, or some few persons in these latter Ages, think St. *James* in that passage, had an Eye to the miraculous Cures of the Apostles, when it is most likely, the Unction mentioned by the Holy Evangelist St. *Mark* had a respect, at least as a Figure, to this Sacrament?

§. 52.
It has a re-
spect to body-
ly Cures.

2. As to the Antient Rituals, I told him, that ours also agree with them, that this Sacrament has a respect to bodily Cures, as well as those of the Mind; and therefore I told him, that unless he could manifestly prove, that the Unction mentioned by

St. *James*

St. James, and practised by the Primitive Church for the first 800 Years, had no relation to the Sickness of the Soul, as a Sacrament; but only to the Body, in order to miraculous Cures: He would prove nothing against us, who acknowledge, that the Sick persons do many times by it obtain health of Body, when it is expedient for the Salvation of their Souls. But this he saw was impossible: However something must be said, tho' to no purpose; and therefore to make the unwary Reader think he had much the better on it, St. Gregory's Ritual, and the other ancient Forms used in the Greek and Latin Church for 800 Years, must be quoted at large, and all the passages in them, that tend to the Cures of the Body, varied in a different Character; but where the Mind is concerned, the ordinary Character must serve; and thence as wild a Conclusion must be drawn, that this Unction had more than a bare respect to bodily Cures; nay, that it was especially, or (as he said before) primarily designed for them.

How! did the Greek and Latin Churches for the first 800 Years practise this Unction; and do Protestants, who pretend to reform according to the Primitive purity reject it? Yes, but They practised it with a primary respect to Bodily Cures, and we to those of the Soul. No wonder if we call Sanctifying Grace, Assistance against Temptations in the last Agony, and Remission of Sin, the primary effects in Dignity, whilst the corporal Cure may be the primary in Order, and only with respect to the other. But how does he prove, that the Unction used by the Primitive Christians for the first 800 Years, respected miraculous Cures only? All the Prayers and Ceremonies, says he, shew it. And do they not also shew a respect to those of the Soul? Is there not mentioned a *Tutamen mentis*, as well as *Corporis*, in the Benediction of the Oyl? Does not the Priest pray for the Remission of his Sins, a delivery of his Soul; that the Power or Virtue of Christ the most High, and of the Holy Ghost may dwell in him? He prays also, tho' the Defender did not think it convenient to tell his Readers so in English, That the interior of his Heart and Cogitations may find a remedy; that God would beat the Distempers of the inward parts and thoughts; that the corruptions of his Ulcers and Vanities may be evacuated; that God would skin over the ancient Scars of his Conscience and Wounds; that he would take away his mighty

§. 53.

Sanctifying
Grace, Assistance
against
Temptations,
and Remission
of Sin, are the
Primary
Effects.

Defence p. 46.

Ejusque dimire
peccata. Ibid.
Eripe animam
ejus. pag. 48.
In se habites
Virtus Christi
Alissimi & Spi-
ritus Sancti. p. 49.
Piscernimus ac
cordium interna
medica: Medulla-
rum quoque &
cogitationum
fana discrimina.

Ulcera, vanitasque putredines evacuas; Conscientiarumque atque plagarum obductio cicatrices veteres; Immensaque remove Passiones:

Carnis ac Sanguinis

mysterium reformas, DELICTORUMQUE cunctorum veniam tribue— fiat illi hinc Olei Sacri perunctio, morbi & languoris presentis expulsa, atque PECCATORUM omnium OPTATA REMISSIO: Per Dom. pag. 50. 51.

mighty Passions, and Pardon all his Sins; and (which is worthy our remark) does not this Prayer end, with begging that this anointing him with Holy Oyl may be an expulsion of his present Sickness and Infirmity, and the desired Remission of all his Sins, Through our Lord Jesus Christ, &c.

Again; How had these a respect to miraculous Cures only, when the Fathers of those Times tell us, that such Miracles ceased presently after the Apostles Times? Does not their practising of this after the cessation of those Miracles, shew that they expected an interior Assistance of the Soul, rather than a miraculous Cure of the Body? Well might I therefore tell him, that his sense of the words of St. James, and of the intention of this Extreme Unction, was contrary to what we were taught by all Antiquity.

S. 54.

Luther.

The words of St. James
Evince it.

I told him also, that the very words of St. James evinced it. And I have heard of some Protestant Anabaptists, that think so, and therefore use it. However he knows who they were that threw off the Epistle, partly upon that account. *Infirmatur quis in vobis*, says the Apostle, *If any one, or whoever is Sick amongst you.* The words belong to all Christians: But if he had spoken of miraculous Cures only, he needed not have invited them; their own Wants would have perswaded them sufficiently to send for those who had the Gift of Miracles, as the Centurion sent to our Blessed Saviour.

Inducat Presbyteros Ecclesia: Let him bring in the Priests, the Clergy, the Ordinary standing Rulers of the Church, of which, as I told him, *All had not the Gift of Healing*; and some, who were not of the Clergy, had it. 'Tis manifest then, the Apostle would have said, send for those who have the Gift of Healing, be they Clergy or Lay persons, had he spoken of miraculous Cures only. But says the Defender, if all had it not, 'Tis very like St. James meant, They should be sent for that had it; whereas first, this is clear against the Text, which speaks at Large, send for the

Priests.

Priests. Secondly, It would have been to no purpose, seeing by his own Confession, they who had the greatest measure of those Gifts, could not exercise them when they would, but only when the Spirit of God instructed them. And lastly, Seeing he assures us, that they never attempted those miraculous Cures, but when the same Spirit taught them, that the sick person had Faith to be healed, and that it would be to the Glory of God to do it; I desire he would at his leisure let us know how it came to pass, that the Primitive Christians exercised this Extream Unction (if it tended only to miraculous Cures) after Miracles were ceased. For it is manifest, that if they never did, or if it were unlawful for them to use this anointing with Oyl for miraculous Cures, but when the Spirit of God dictated to them that they should be healed; this Extream Unction mentioned by St. James, and generally practised for the first 800 Years, most of which Time there was few such Miracles wrought, cannot be that miraculous Unction of which he speaks. When therefore St. James adds, *let them Pray over him, anointing him in the Name of the Lord,* he speaks of an ordinary dispensation, and gives us hopes of the effect.

I told him, *Miraculous Cures were wrought in the Lame and the Blind*, but the Apostle includes not them. Here to shew his Learning, he tells us, that the Greek word may include them also. But does the Apostle speak of such as are well and Heart-whole, as we say the Lame and the Blind may be, such as do not keep their Beds; or does he not rather speak of Decumbents in Sickness in your own sense? for they only can be raised up.

I added, that the Power of *Miracles* was not tied to Unction only. From whence it followed, that if the Apostle had only spoken of *miraculous Cures*, he would not have limited them to that Ceremony. But the Defender thinks this was the ordinary Sign, the most common and frequent amongst them; and grounds his thoughts upon St. Mark 6. 13. But the Evangelist only tells us there, that the Apostles did *anoint many sick people, and cure them*: But seeing the same Holy Evangelist, Ch. 16. v. 18. tells us, that Christ promised, that those who believed in him, should *lay their Hands upon sick people and heal them*; why may not this Imposition of Hands be looked upon as no less common and frequent; nay, more frequently used in those miraculous Cures,

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than

Defence pag. 44.

than Unction, because, more ready, and easy to be performed upon any occasion? And if so, had the Apostle intended only to invite persons not to neglect those miraculous Cures, by our Authors Argument, he should have mentioned that Imposition of Hands.

I told him further, that all those that were anointed, were not cured. But this he says, is false and dishonorable to the Spirit by which they acted. How! were all those that were anointed for the first 800 Years cured? If not; let him tell us when those miraculous Cures ceased, and why the Spirit of God, which, he says, taught them when they should anoint, and when they should not, did not also teach them to discontinue the Practice of it, when the Church needed not Miracles to confirm her Doctrins; and how it is that Protestants are become so learned at present, as to reject it after above 1600 Years perpetual practice.

Moreover, I said, that all those who were cured by them that had the Gift of Healing, had not an assurance by that cure, of the Forgiveness of their Sins. This again, he says, is false. From which and the foregoing Assertion it would follow, in our Defenders sense, That no persons either died or were damned, that had this Extream Unction given them, till the Spirit of God left the Church, and she fell into an Error, using it with a primary respect to the Soul, when God had instituted it only for miraculous Cures. And therefore I had reason to tell him, that if St. James's expression *The Prayer of Faith shall save the Sick, and the Lord shall raise him up* had been meant of bodily Health, those only would have died in the Apostles Time (I might have added, as long as the Church understood that passage in his sense, which he thinks was for 800 Years) who either neglected this Advice, or whose Deaths prevented the accomplishment of this Ceremony. An argument, which because he could not answer, he was willing to throw Dust in his Readers Eyes, by retorting of it, and telling us, that if it were so be understood of the Souls Health, it would follow, that none were damned, either then or now; but they who neglect this Advice, or whose Deaths prevent the accomplishment of this Sacrament: Of the Truth of which he desires my Opinion. I answer him, That it is a Truth never doubted of in the Church, that all those who receive this Sacrament with due preparation, and in that state which is required, as necessary by

by the Church; and fall not into new mortal sins before their Deaths, are saved. And if he do but consider, that the Church requires the person who rightly receives this Sacrament, should be in the state of Grace, it being one of those which only augments Grace, but does not restore it when lost, he will rest of this Opinion.

ART. XIII.

Of Marriage.

THE Bishop of Meaux having told us, that Jesus Christ has given a new Form to Marriage, reducing this Holy Society to two persons immutably and indissolubly united; that this inseparable Union is the Sign of his eternal Union with his Church; and that therefore we have not any difficulty to comprehend, how the Marriage of the Faithful is accompanied by the Holy Ghost and by Grace; And the Defender having told us in his Exposition, that for the Point of Marriage, Monsieur de Meaux has said nothing, but what they willingly allow of; I was in hopes the Dispute would have been at an end; because as, I told him, we require no more. And to clear the Point further, I told him, that tho' Catholics esteem Marriage to be a Sacrament, truly and properly so called, yet not in so strict a sense as he would bind the word Sacrament to; that is, it is not a Sacrament after the same manner as Baptism and the Holy Eucharist are; nor generally necessary to Salvation. The Reasons he then brought, why it was not strictly a Sacrament, were first, because (as he said) it wanted an outward Sign, to which, by Christs Promise a Blessing is annexed: And secondly, because the Church of Rome denying it to the Clergy, did not esteem it generally necessary to Salvation. As for his last Reason, I say I acknowledged it was not a Sacrament in that strict manner; but as for the first, I told him it might easily be evinced by the whole Torrent of Fathers and plain Texts of Scripture, as interpreted by them; and now indeed he seems to grant that this Reason of his was silly, and throws it upon the Vindicator, as if it had not been his own.

§. 55.

Math. 19. 5.

Eph. 5. 12.

The Bishop of Meaux and the Defender agreed.

Expos. Doff. Church of England, pag. 45.

We demand no more.

L 2

But

Yet new Cavils must be raised.

§. 56.
Lombard does not deny Grace to be given in this Sacrament.

L. b. 4.
Dist. 2. A.

Sacramentum est invisibile Gracie v. visibile forma.
Lib. 4. dist. 1.
lit. A.
Sacramentum proprie dicitur, quod in se ipsum est Gracie Dei & invisibile Gracie forma, ut ipsam Imaginem gerat, & causa existat. Ibid.
Illa promittebant, tantum & significabant, hec autem dant Salvem. Ibid.
lit. E.

If Durandus did, he is often singular.

§. 57.
The Primitive Fathers during the first Four General Councils acknowledge it to be a Sacrament.

But notwithstanding all this; new Difficulties must be raised by this pretended Son of Peace; and being beaten off from the outward Sign, which is so apparent in Scripture and Fathers, he flies to the Inward Grace, and tells us, that *Cassander* affirms that *P. Lombard*, and *Durandus* denied that Grace was conferred in it.

But they who diligently view *P. Lombard*, will not find this in him. They will find indeed, that he does not esteem it a Sacrament, as Baptism is, which is not only a Remedy against Sin, but confers *Gratiam adjutricem*; whereas Marriage is only instituted as a Remedy. But he does not absolutely say, that Marriage does confer no Grace, (for the very Remedy he mentions, implies a Conscience of the Divine Law, otherwise 'tis using the Woman not the Wife) but only not in so large a degree as Baptism, as not being primarily instituted for that end. This will appear much more clearly, when we consider, that this Master of Sentences, having a little before defin'd a Sacrament to be a *Visible Sign of an Invisible Grace*; and that it must be so a *Sign of this Invisible Grace*, that it must bear the Image and be the Cause of it; Having also told us, from *St. Angustin*, that the difference betwixt the Sacraments of the old and New Law, consisted in this, that the Sacraments of the old Law only promised and signified; but those of the New give Salvation; He tells us often here, that Marriage is one of the Sacraments of the New Law, as it was also one of the old; from whence it manifestly follows in his sense, that as it did signify Grace before the Fall of Adam; so it does now confer it, whilst it confers a Remedy. As for *Durandus*, the only man he can name, if the desire he had to be as much esteemed as *St. Thomas of Aquin*, by opposing him, has made him singular many times and given to Paradoxes, who can help his Infirmary? But such as he are the only Authors our Defender can bring against us.

He tells me I vainly boasted of what I was not able to perform, when I spoke of a Torrent of Fathers on our side. For *Bellarmin* could only bring six or seven, and those nothing to the purpose, nor very ancient neither: But had he told his Readers, that the Fathers, the Cardinal brings, are no other than *St. Leo*, *St. Chrysostom*, *St. Ambrose*, *St. Augustin*, *St. Cyril*, and the Holy Popes *Syricius* and *Innocentius*, all of them living within

within the time of the first Four General Councils; Had he told them also, that these Fathers do not only call it a *Mystery*, but a *Sacrament*, and tell us, that it (a) expresses the *Union betwixt Christ and his Church*; Had he told them, that they call the violation of it, not only a *sin against God, and a breach of his Law*, (b) but a *dissolving of Grace*, a *losing the Consort of a heavenly Sacrament*, and a (c) *Sacrilege*: Had he told them, that (d) St. Cyril affirms, that Christ did not only *sanctify Marriage*, but *prepare Grace for it*, that our entrance into this Life might be *blessed*; and that (e) St. *Augustin* frequently tells us, that *Marriage amongst Heathens, and those that are not of the Church, is only a Tye or civil Contract, Vinculum*, but that it is a *Sacrament in the Church*; they would, it may be, have thought the Authority of those Fathers not to be so contemptible, and such plain expressions, something to the purpose, tho our Defender thinks otherwise of them.

(a) Undecim Societas nuptiarum ita ab initio constituta sit, ut propter Sacramentum coniunctionem habeat inter Christi & Ecclesiam Sacramentum, duobus non est, cum materiam non pertinet ad Matrimonium, in qua docetur nuptiale non fuisse mysterium. St. Leo. Epist. 92. ad Rusticum Narbonensem Episcopum. c. 4.

Christ. Hom. 20. in Epist. ad Ephef.

(b) Qui sic egerit, peccat in Deum, contra legem violat, gratiam solvit: Et ideo quis in Deum peccat. Sacramentum Coniugis amittit consortium. Ambros. Lib. 1. de Abraham. c. 7. Lib. ex Comment. in c. 5. ad Ephef. (c) Syriacus. Papa. Epist. 1. cap. 4. (d) Cyrillus, lib. 2. in Joan. c. 22. (e) In Civitate Dei: in monte Sancto cyru, hoc est, in Ecclesia nuptiarum, non solum vinculum, sed Sacramentum commendatur. Lib. de fide & exercitum.

But let him tell us plainly; Is Marriage nothing but a civil Contract? and that of persons unbaptised, of equal perfection, and as indissoluble as that of Christians? Upon what account is it in the Law of Grace made Inseparable, and tyed to one and one, if it neither signify the Union betwixt Christ and his Church; nor have a Grace annexed to it to enable persons to overcome the innumerable difficulties which attend that state, and possess their Vessel (as the Apostle speaks) in Sanctification and honor, and not in passion of Lust and Ignominie, to preserve Conjugal Chastity in Sickness and necessary Absence, to sweeten cohabitation; and to enable them to bring up their Children in the Faith and Fear of God? For our parts we acknowledge Gods Mercy in giving a Grace in this Sacrament for those great ends: But it has been observed by some learned Men, that in this little time since Matrimony was disowned for a Sacrament, there has been more Brangles, Disquietudes, Adulteries, Suing for Divorees and Alimony, and more Petty Treasons, (that is, Murdering of Husbands) &c. in England, than was to be heard of many hundred of Years before,

§ 38.

Marriage is grown contemptible in England, since it was denied to be a Sacrament.

fore: and what other, do you guess, should be the reason of this, but the neglect of that Grace which God is ready to confer upon those who prepare themselves aright for this Sacrament, and the looking upon it only as a civil Contract.

§. 59.
It is proved
from St. Paul.
1 Cor. 11:23.

There is one thing more the Defender is angry at, that is, that I should say, *we have plain Texts of Scripture for us as interpreted by the Fathers.* I need not bring any other than that of St. Paul, who having exhorted married persons to love one another, as *Christ loved his Church*, and because they are *two in one Flesh*, tells them, *this is a great Sacrament, but I speak in Christ and in the Church*, which words shew plainly what I have already mentioned, that Marriage is truly a Sacrament in the Church and in Christ, tho' it be only a civil Contract out of it. It is a Sacrament instituted by Christ to represent the indissoluble Union betwixt him and his Church, and therefore has his Grace annexed to it, that it might truly represent that Union; for an uncomfortable Marriage does not well represent it, nor one that may be dissolved. But here the modern Innovators, after *Erasmus*, cry out the word *Sacrament* is a false Translation, the Greek word being *Mysteri*: But this is only a Trick of Protestants, who as they were wont in their first Bibles to leave out the word *Church*, whereever they met with it in Scripture, and put in *Congregation*; because the Greek word *Εκκλησια* would bear that sense: so here, because the Greek has no other word but *μυστήριον* to express a *Sacrament* and a *Mysteri*, therefore it must be rendered *Mysteri*, lest their People should with their Forefathers understand *Marriage* to be properly a *Sacrament*. But certainly they who are not willing to be imposed upon, will rather follow the Interpretation of all the antient Fathers and Commentators upon this place, who unanimously agree, that *St. Paul's* sense was, that *Matrimony* is properly a *Sacrament*, and that a great one, because it signifies the *Union* betwixt *Christ* and his *Spouse*, the *Church*, than these novel Criticks.

Indeed where persons have a mind to cavil, there is no Text of Scripture so plain, but may be wrested to a different sense; and therefore we are forced, upon those occasions, to fly to the Tradition of the Church, and the unanimous consent of those Interpreters who lived before that Dispute arose. And thus it is no wonder, that *Erasmus* should say, we have not any Text of Scripture

By Universal
Tradition of
the Greek
and Latine
Churches.

Scripture that plainly and evidently proves this Doctrine, without having recourse to the Tradition of the Church. But when this Tradition is such, that not only the ancient Fathers, as St. Hieron, St. Chrysostom, Theodoret, Theophilact, St. Augustin, St. Anselm, and generally all Commentators, till Erasmus, agreed in it; but also the whole Church, both of the East and West, consented to it, as appears, not only by the general consent of all their Divines for the last 600 Years, but by the Definitions of Councils held since that time; and particularly that of Florence, where the Greek and Latin Fathers were agreed upon this point; as also by the Testimony of Hierimias Patriarch of Constantinople for the Greeks, who in his own name, as Cardinal Bellarmine observes, and in the name of all the Grecian Bishops, declared against the Augustan Confession of the Lutherans in this point of Marriage, being a Divine Sacrament, as he did also against all their other Innovations; I say, when this Tradition is so antient, clear and universal, what a madness must it be to reject it, because the word *μυστήριον*, signifies a Mystery as well as it does a Sacrament?

Bellarmin. de
Matri. Sacram.
lib. 1. c. 4.
pag. 1304. B.

One thing more remains, which has been thought a witty Objection against the Church; that she makes Matrimony a Sacrament, and yet denies it to her Clergy; for a Sacrament (say they) must be Generally necessary to Salvation; But this is plainly a forced Principle, taken up upon begging the Question about the number of the Sacraments; and besides is not so heartily believed in the Two which Protestants pretend to maintain; For the Sons of the Church of England (for any thing yet appears) are not much persuaded of any such great necessity (I speak not of what they call Superstitious Use, but) even of the Eucharist itself for dying persons: For unless they can get company to Communicate besides the Decumbent, he must lye in his Agony, and venture into the other World without his Viaticum.

§. 60.
Marriage not
necessary for
every one.

As for the Churches scrupling Marriage to her Clergy, it is a difficulty to those who consider not the Sanctity of Priesthood: If there be any state more perfect than another, I hope it belongs to the Priest; but the state of Marriage is more imperfect than the state of a resolved Virginity, (as you dare not deny) shall not the Church than give leave to her Hierarchy (who are, or ought to be the most perfect) to degrade themselves amongst the conjugate, when she always maintained an order.

the Deceit
of the
Bible

order of Virgins even in the weaker female Sex; or rather may she not direct them to follow the Evangelic counsel of being Eunuchs for the Kingdom of God? But I will not dilate upon this. The Church appoints her Sacraments where they are proper. She does not appoint Marriage for all, nor Extream Unction to the Lusty, nor Holy Orders to every one. You make a profession to scruple the use of Marriage at some solemn times (if you dissemble not;) and the Church upon the same reasons scruples Marriage it self to some certain Orders of Men.

A R T. XIV.

Of Holy Orders.

§. 61:

IN this Article, as well as in the last, the Defender hath shewn us, how much he is a Man of Peace, and what hopes we may have of composing Differences. He gave us indeed, a fair Overture for an Agreement in his Exposition, and I told him I was glad of it: But what will his party say, if he seem to cloise with Rome, and therefore all his fair appearances, and concessions must be now cast off; and of a closing Friend, as he then appeared, he is now become an open Enemy?

If the Vindicator, (says he) be agreed with me in this Article; what then? he does not say, I am glad of it, we draw neer to Unity; no, that would be to incur the Censure of those who live by breaking the Churches Peace; but he says, If we be agreed, he must renounce the number of his Seven Sacraments. How? For my part I thought he had spoken his mind sincerely before, and the sense of his Church, when he told us, That Imposition of Hands in Holy Orders, being accompanied with a Blessing of the Holy Ghost, might perhaps upon that account be called a kind of particular Sacrament; and therefore I told him, that we said no more, and that we denied it to be a Sacrament common to the whole Church, as Baptism and the Lords Supper are; and so far I found no difference between us. One would have thought upon this account, that he had rather renounced his number Two, than I my Seven Sacraments; seeing, in effect, he allowed Holy Orders to be a third.

Oh,

Expos. pag. 46.

The Defender
allowed it to
be a Particu-
lar Sacrament.

Oh, but he only said, *perhaps it may be called a particular Sacrament*; and being now far from agreeing to any thing which has once been esteemed by them a difficulty; he therefore says, *he denied there was any Sign instituted by Christ to which his Grace is annexed.* This indeed he tells us in his Defence; but in his Exposition he was far more moderate. *The outward Sign of it (says he there) we confess to have been Imposition of Hands, and as such we our selves observe it.* From whence a lover of Peace in the Church would have rationally enough concluded, that the Church of England, was agreed with the Catholic in this Point, when he says, they use Imposition of Hands as an outward sign of it; of what? of the *Particular Sacrament*? Yea. But it seems I was out in my conjecture, for he intends not to contribute any thing to the healing of the Church in any Punctilio; and therefore, tho' we be half Friends as to all appearance, yet some new Scruple must be thrown in the way to quash all hopes of Accommodation. (a) *We do not read, says he, that Christ instituted that sign, much less tyed the promise of any certain Grace to it.* (b) *All the Authority Imposition of Hands has in Scripture, is only the Example, of three or four places, where it was practised indeed, but no where commanded.* See how some Men can digest any thing. Are not three or four places of Holy Scripture shewing the Practice of it, a sufficient Testimony that it was commanded? Were the Apostles for will-worship, uncommanded Rites and Ceremonies; did they things on their own Head without their Lords Order or his least Innuendo? My Adversary thinks, it seems, that nothing is commanded, but what he can read commanded; No unwritten Tradition now with him. At other times perhaps he'll grant there may be some: But now we read not: Therefore, &c. Whereas we read not any Command by Christ for the observati-^{on} of the Lords Day, only three or four Examples of the practice of it, that is *all the Authority*, &c. If Scripture be his rule of Faith, let him shew us a greater authority then the example of three or four places contradicting our Tenets, and he will have reason to Dispute with us.

As for those of our own, who (as he says) maintain that Imposition of Hands, is not essential to Holy Orders; if they be not worth his naming, they are not worthy my concern: We are not to answer for the particular Sentiments of Scholastics, as I have often told him.

M

But

§. 62.
His new Eva-
sions answer-
ed.

(a) *Expos. pag. 46.*

(b) *Def. pag. 53.*

2 Tim. 1. 6.

1 Tim. 4. 14.

Expos. Ibid.

But the Grace conferred is no Justifying Grace; nor by consequence, such as is requisite to make a true and proper Sacrament. Thus our Defender: Whereas in his Exposition he acknowledged, that Imposition of Hands in Holy Orders is accompanied with a Blessing of the Holy Ghost. A Blessing do you say? and why not a Grace, seeing St. Paul expressly calls it so, admonishing St. Timothy to stir up the Grace of God, which was given him by the Imposition of his Hands; and in another place exhorting him not to neglect the Grace in him, which was given him by Prophecy [that is, according to the particular revelation made to St. Paul concerning him] with the Imposition of the Hands of Priesthood? He goes on. If it may be called a Grace, yet not a Grace common to all Christians—but only a separation of him who receives it to a special Employ: And therefore we think it ought not to be esteemed a common Sacrament of the whole Church, as Baptism, and the Lords Supper are. Pray Sir, who ever said, that the Grace, which is given in Holy Orders, is a Grace common to all Christians; or that it is a common Sacrament of the whole Church? Is it not sufficient for a Sacrament that it be the visible sign of an invisible Grace bestowed upon some particular persons, segregated to a special employ for the benefit of the whole Church? must all persons be Deacons, all persons Priests, all Bishops, or else Holy Orders no Sacrament? Oh, but it is not a Justifying Grace. What do you mean by a Justifying Grace? Is not this Grace given in Holy Orders, a Grace that renders the persons who receive it acceptable to God Almighty, and enables them to perform the functions to which they are called? Does not this Sacrament confer at least an increase of Sanctifying Grace, tho' it be not instituted to confer the first Grace of Remission of Sin? If you will have nothing else to be a justifying Grace, but what is instituted primarily for the Remission of Sin, I am afraid you will hereafter conclude the Eucharist to be no Sacrament, because it does not primarily confer such a Grace.

Thus you see, the whole business of our Defender is nothing but Shifts. If it may be called a particular Sacrament, yet is it not common to the whole Church; If a Grace be given in it, yet not a sanctifying Grace, a Grace common to all Christians; If we find three or four places in Scripture mentioning Imposition of Hands in order to the conferring of some Grace what-

ever

ever it be ; yet we do not find it commanded. What is all this but puttings off, and a begging the Question, by supposing, that nothing can be truly a Sacrament, which is not General to all Christians ? But I am afraid I have been too long upon these particulars, seeing the Next great Article challenges an exact Examen.

A R T. XV, XVI, XVII, XVIII.

Of the Eucharist.

IT is not a little Astonishment to see what an Agreement there is in all Antiquity, concerning the Sense of these four Words, *This is my body*; and what various Interpretations have been made of them in this last 150 Years, when our Reformers left every Man his Liberty to interpret Scripture for himself, without any controlment. (a) *Claudius Sanctefimus* has collected no less than 84, (b) others 200 various Senses put upon these four plain Words, which before this new pretended Reformation begun, were generally understood in a literal Sense. Every one contends his Sense to be the best ; and seeing, as the Bishop of *Meaux* well observed, they all of them fly from the literal and adhere to a figurative, it behoves them to shew the necessity of taking the Words in that Sense ; whereas we who find nothing in those Words obliging us to quit the literal Sense, need no other reason for our so doing, but that we follow the plain and beaten Road. But our Defender thinks he has found sufficient reasons to oblige us to acquiesce and quit our High-Road for his By-path. But first, before we consent to him, let us view both ways, and weigh the reasons which move us to continue in the one, and the Arguments he brings to make us quit it, and walk in the other. To effect this, let us divide this Article into three Sections ; In the first of which I will shew what is the Doctrin which we maintain, and what our opposers hold ; In the second, I will endeavour, according to my Ability, to hint at some of the many reasons, why we persevere in that Doctrin ; and in the last, I intend to examin his Objections, and shew the Fallacies of his Arguments.

§. 63.
Deience p. 54.
Two hundred
several senses
put upon these
four words
this is my body.
(1) *Repetit. 1.*
de Euch. c. 10.
Apud. Gualter.
Cron. S. 16.
pag. 308.
(2) *Gerd. contr. 1.*
cap. 18. pag. 202.
de Ecclesia.

We follow
the beaten
Road.

SECT. I.

Our and our Adversaries Tenets.

§. 64.
Christ must be
either really,
or only figu-
ratively pre-
sent in the Sa-
crament.

When we speak of Jesus Christ, we speak of one who is both God and Man; and when we speak of his Presence in a place, we must either speak of the presence of his Manhood, together with his Divinity, by a real substantial presence; or we must speak of his presence in a figurative manner; seeing there cannot possibly be a Medium. For either Christ, who is God and Man, is there Body and Soul and Divinity; or he is not there.

If then he be present in the blessed Sacrament, he must be either really present, which cannot be, unless his Body and Blood and Soul and Divinity be there really and substantially; or he must be there only morally or figuratively, as signified by the exterior Signs of Bread and Wine, and by them bestowing upon us the benefits which he purchased for us by taking our Natures on him.

§. 65.
He may be
really present
after different
manners.

Now Jesus Christ may be really, essentially and Substantially present in a place, after different manners. For he rendered himself sometimes visible and palpable, and sometimes not: yet was his Body essentially the same, when he was invisible and not to be felt, as when otherwise. His Body was *sown a Corruptible Body; but is now raised a Spiritual Body*; yet is this Spiritual Body essentially and substantially the same with that which was once corruptible, tho' it was never to see Corruption.

§. 66.
All agree that
Christ is mo-
rally present
in the Sacra-
ment.
Catholics and
Lutherans that
he is really
present, but
not after a
natural man-
ner.

All Persons, both Catholics and Protestants, acknowledge that Jesus Christ is morally or figuratively present in the Sacrament; that is, that the outward elements signify his Body and Blood; that a lively Faith apprehends him there present; and that he bestows upon the worthy Communicants the Graces purchased for us by his becoming Man, and dying upon the Cross. But Catholics and Lutherans, agree further in this, that Jesus Christ (that is God and Man, Flesh and Blood, Soul and Divinity) is not only morally there, but also truly, really and substantially present in the Blessed Sacrament; tho' they both of them deny him to be there *circumscripivè* as the Schools call it, that is, in his

his Natural Body after a natural manner, with respect to place. Their chief difference consists in this, that the *Lutherans* will have him to be so present, that Bread is also present with him (which Catholics deny) and tho' they pretend to submit their Faith to the acknowledgment of his real presence, which they do not see; yet will they follow Sense so far, as to judge, because they see the appearance of Bread to remain, that it is really Bread also; when the Substance of Bread is as invisible, as that of the Body of Christ. The *Zuinglians*, *Socinians*, &c. admit nothing at all of *real* here. The presence which they speak of, is only figurative, signified by the Bread and Wine: so that as they see the Bread broken, eaten, &c. and the Wine poured out, &c. so ought they to call to mind, that Christ's Body was Crucified and torn, &c. for us; which whilst they reflect upon and receive, they are by Faith (or a strong Fancy) made partakers, as they think, of the Benefits of that his Death and Passion, the Blessings which the offering of his Body may procure.

The *Zuinglians*, &c. say he is only figuratively there.

But *Calvin* perceiving, that if he said no more, he should find it an insuperable Task to answer all the plain expressions from Scripture and Fathers, would seek a middle way, where there can be none; and therefore no wonder if he fell into such a contradiction, as is that of a real presence, and no real presence. Sometimes he (a) affirms Christ's Body to be only in Heaven; and (b) sometimes to be truly in the Sacrament. Sometimes (c) Telling us, that it is a Mystery that we cannot comprehend, much less explicate, that Christ's Flesh and Blood should come to us from such a distance and be our Food; and (d) at other times telling us, that this Manducation is only by Faith; and the like Absurdities and Contradictions, some of which may be seen in Cardinal *Bellarmin*, *Lib. 1. de Euchar. Sacram. cap. 1.*

§. 67. *Calvin* would find a middle way.

(a) *Calv. Constitui cum Pastoribus Tigurinis. In fine.*
(b) *Pere in Cena datur nobis corpus Christi, ut sit anima nostra in cibum salutarem, hoc est, substantiam Corporis Christi poscuntur anima nostra, ut vere unum efficiamur*

cum eo. *Calv. in cap. 16. Matth. (c) Porro de modo si quis me interroget, scire non pudebit, subtilius esse arcuandum, quam ut vel meo ingenio comprehendere, vel enarrari verba queat. Id. lib. 4. Instit. c. 17. §. 32. (d) Interim vero hanc non aliam esse, quam fidei manducationem, fateamur: ut nulla alia fingi possit. Id. ibid. §. 5.*

This Doctrine of *Calvin* being the most agreeable to the Politicians in King *Edwards* Reign, and to Queen *Elizabeth's* Interest, who were desirous to accommodate a Religion to all parties and Factions; no wonder if they embraced it: And therefore left Catholics

§. 68. Agreeable to our English Politicians.

See the Church
Catechism.

Defence pag 81.

A Jargon.

§. 69.
Pag. 60. line. 32.

Rubric at the end
of the Commu-
nion Office.

Cisub. Epist. ad
Card. Petm.

Catholics or Lutherans should have any just cause to renounce their Communion, for want of a Real presence, their Catechism tells us, *the Inward part, or thing signified in this Holy Supper, is the Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lords Supper.* But lest if this should be understood plainly, as the words import, the Sacramentarians should be against them, therefore their 28 Article has taken care of them too, and tells 'um, *that the Body of Christ is given, taken, and eaten in the Lords Supper only after a Spiritual and Heavenly manner: and the means by which this is done, is Faith.* But then again, if this Article be a Faithful Comment upon their Catechism, how shall the Primitive Fathers be answered; and what will the Calvinists say? To have an evasion therefore and to gain them, this presence must be sometimes called a *real presence*, and sometimes only a *spiritual*. A *Spiritual Presence* not only as to the manner (for the Defender thinks it is a plain Contradiction, that a Body should have any existence, but what alone is proper to a Body, i. e. Corporeal) but as to the nature of the thing it self; but yet it is *real* too. What kind of Jargon is this? and what Absurdities must needs follow from such palpable Contradictions?

Christ is really present, (says the Defender) *in the Sacrament, in as much as they who worthily receive it, have thereby really conveyed to them our Saviour Christ, and all the Benefits of that Body and Blood, whereof the Bread and Wine are the outward Signs; and therefore it is more than a meer Figure.* One would think this enough. Oh but his *Body is not there.* How! is *Christ* there, and not his *Body*? Yes, his *Body* is not there after the manner that the Papists imagine; there is no corporeal Presence of *Christ's* natural *Flesh and Blood*; for his *Body* is only in *Heaven*, and it is against the Truth of *Christ's* Natural *Body* to be at one time in more places than one. How is it then, that he is there? will you acknowledge, with King James the First, that you believe a Presence no less true and real, than Catholics do; only you are ignorant of the manner? If so, tell us, and recal what you have said, that it is a plain Contradiction, that a Body should have any existence, but what alone is proper to a Body, i. e. Corporeal (I suppose you mean with all the qualities of a natural Body) seeing it may be there after a manner which you are ignorant of. No, this would be to give up the Cause to Catholics. And further, the late Church

Rubric

Rubric, whose Fate has been so various, and the *Test, contradict the Religion professed in that Kings days; for now at least you know (by a new Revelator) that the Body and Blood of Jesus Christ is not there by Transubstantiation; otherwise you would not impose the belief of it upon all persons in any public Employments, and make them swear and subscribe to it, under such forfeitures and penalties.

The Church of England has altered her Doctrin since King James the first time.

* I. A. S. Do solemnly and sincerely in the Presence of God,

profess, testify and declare, that I do believe that in the Sacrament of the Lords Supper Transubstantiation of the Bread and Wine into the Body and Blood of Christ, &c. or after the Consecration thereof, by any person whatsoever; and that the Sacrifice of the Mass, as it is now used in the Church of Rome, is Superstitious and Idolatrous. 30 Car. 2.

This is the Doctrin we are invited to believe, which how inconsistent it is with it self, appears to every one who rightly apprehends the Terms of *Real* and *Spiritual* and *Figurative*. Let us now see what is the Doctrin of Roman Catholics.

The Council of (a) *Trent* tells us, that because Christ our Redeemer did truly say, that that was his Body which he offered under the species of Bread; therefore it was always believed in the Church of God; and this Holy Synod does now again declare it, that by the Consecration of Bread and Wine there is made a conversion (or change) of the whole substance of Bread into the substance of the Body of Christ; and of the whole substance of Wine into the substance of his Blood; which change is conveniently and properly called by the Catholic Church *Transubstantiation*.

§. 70.
The Roman Catholic Doctrin,
(a) *Seiss*. 13. c. 4.

And the same (b) Council pronounces an *Anathema* against all those who shall deny the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ to be truly, really, and substantially contained in the Holy Sacrament of the Eucharist, or that shall affirm it to be there only as in a Sign or in Figure or Verue.

(b) *Ib*. c. 11. §. 1.

Thus we believe a true, real, and substantial presence of Jesus Christ in the Sacrament, that is, of his Body and Blood, Soul and Divinity. The Lutherans agree with us in it, but will have Bread to remain too, which we deny. And the Calvinists seem at least in words to confess the same, but will have the presence to be Spiritual, by which (as I told them) if they intend only that Christs presence is not there after a natural, circumscribed, corporeal, extensive manner, we admit of it; but if they mean by this Spiritual manner, that Christ, who is both

God

§. 71.
Three man-
ners of a
Real pre-
sence.

God and Man, is not truly, really, essentially, substantially present, we deny it.

They who affirm, as we do, that Christs Body is really present in the Sacrament, Propose several ways by which they think it may be done, all which may be reduced to Three. First, that his Body may be present together with the Bread; as Fire is together with Iron, when red hot, Water with Ashes, &c. Secondly, present so as that the Bread remaining Bread, is also the true Body of Christ. Or Thirdly, that the Substance of the Body of Christ should be there, the Substance of Bread ceasing to be. As to the first, the words of the Institute are against it; For if Christ had rendred his Body present after that manner, he would not have said *Hoc est corpus meum*, but *Hic est corpus meum*, Here is my Body. The second manner is acknowledged by English Protestants to be wholly impossible, as implying a manifest Contradiction, that it should be Bread and not Bread, the Body of Christ and not the Body of Christ. The third is the true Catholic Doctrin, and is called by the Church *Transubstantiation*, that is, a Conversion of the whole substance of Bread into the true Body, and of the whole substance of the Wine into the Blood, as I have mentioned from the Council. And thus Christ is really present in the Sacrament.

Now this existence of Christs Body in the Sacrament, is not after a natural, corporeal, extensive manner, because it is neither visible nor palpable: But yet for all this the same substantial Body may be really present after a spiritual manner in the Sacrament. We have Examples of this from Holy Writ; For if we doubt not, but that he could free his Body from being visible, palpable, and heavy, and could make it so spiritual as to pass from his Virgin mothers Womb, without breach of her Virginity, and through the Doors when shut, can we doubt his Power in rendring it present, without local extension, or the other qualifications of a common natural Body? And tho' this presence cannot be called spiritual in a strict sense, yet may it be so called in that sense which St. Paul uses, when he tells us, that the Body is *sown a corruptible Body, and is raised a spiritual Body*.

As to those seeming Contradictions of a Bodies being present in more places than one, &c. First we affirm them to be no Contradictions;

Contradictions; A contradiction being an Affirmation and Negation of the same thing in the same time, place, manner, and all other circumstances, but such an Affirmation and Negation are not made of Christs presence in several Hosts. And secondly, all those who affirm a real Presence (as the English Protestants seem to do) have the same difficulties to overcome; and none but the Sacramentarians, who affirm the presence of Christ in the Sacrament to be merely figurative, as the King is said to be present in his Picture, Coin, or Charter, are free from them.

Having thus explicated our Tenets with respect to those of our Adversaries, we come now to shew upon what Grounds we believe them.

SECT. 2.

Some Reasons for our Doctrin.

THE Doctrin of the true, real, and substantial presence of the Body and Blood of Jesus Christ in the Blessed Sacrament, and the absence of the Substance of Bread, is so certainly a revealed Truth, that there is scarce any one Article of Christian Faith that Christ seems to have taken so much care to establish, as this. All the usual Arguments that are brought at any time to confirm us, that a Truth has been revealed, occur here, and by an united Force confirm one another, and strengthen our Belief beyond exception. If we cast our Eyes into the Old Testament, we there find the (a) Figures of this Unbloody Sacrifice, which must necessarily express something more excellent than themselves. If we look into the (b) Prophets, we find their Prophecies cannot be fulfilled in a Figurative presence. If we come to the New Law, we find not only an express (c) Promise

See the Gold in Controversy, d. 1. c. 1. d. 1. 65, 66, 67, 68.

§. 72. All the proofs for an Article of Faith concur for this.

(a) The Bread and Wine offered by Melchizedek, Gen. 14. 18. The Bread of Proposition, Exod. 23. 1. Sam. 31. 13. 1679.

The Bread which

the Prophet Elisha having eaten by the command of an Angel walked in the strength of it forty days to the Mountain of God, *Heb. 1. Reg. 19. 6. The Paschal Lamb, Exod. 12. The Blood of the Testament, Sup. 24. 6. Heb. 9. 20. Manna, Exod. 16.* compared with *John 6. 49. & 1 Cor. 10. 2.* If any one doubt whether these were figures of the Eucharist or no, let them read *St. Cyprian, St. Ambrose, St. Jerome,* and the other Ancient Fathers cited by Cardinal Bellarmine, *lib. 1. de Euchar. c. 2. 3.* (b) *Isa. 23. 6. Zach. 10. 27. Mal. 1. 11.* (c) *John 6. 51. The Bread which I will give is my Flesh for the life of the world.*

N

from

(d) *Matth. 26. 28.*
Marc. 14. 22.
This is my Body.
This is my Blood
of the New Testam-
ent which shall
be shed for many;
 [or, as the Pro-
 testants render it;
 which is shed for
 many] for the re-
 mission of sin.
Luke 22. 19.
This is my Body
which is given
 [i. offered] for
 you; from
 whence the
 ancient Fathers
 conclude, not
 only the real
 presence, but its
 presence as a Sa-
 crifice. Altho
 Sense tell the
 it is Bread,
 yet it is the
 Body, accord-
 ing to his
 words, &c.

Faith confirm thee, judge not by Sense. After the words of our Lord let no doubt rise in thy mind. Cyril *lib. 4.* Of the vessel of Flesh and Blood, there is left no place to doubt: by the profession of our Lord himself, and by our Faith, it is Flesh and Blood indeed. Is not this true? To them be it untrue, who say Jesus Christ to be true God. *Histor. lib. 8. de Trinit. vers. 20.* This is the Chalice, the New Testament in my Blood which [Chalice] shall be [or i.] shed for you *το ἅγιον τοῦ εὐχαριστοῦ*. It appeared to Beza is clear, that if it was the Cup or Chalice that was shed for us, it must contain in it truly the Blood of Christ and be properly a Sacrifice; that he could find no evasion but to call it a Solcism or Incongruity of Speech, or else that the words (which yet he confesses to be in all Copies, Greek and Latin) were thrust into the Text out of the Margent. See his Annotations upon the New Testament. 1556. (e) *1 Cor. 10. 6. 11. 22.* (f) See *Nabes Testimon.* from pag. 99. to 150. *Consensus veterum;* And the many other Books formerly written upon this Subject, as *Gualters Cronology*, *Cecil's Theoramus*, &c. In which you may see a Collection of the plain Testimony of Fathers and eminent Writers in every Age from the Apostles time to our Age, not only concerning this Article of Transubstantiation, but most others now in Controversy. (g) All the Ancient Liturgies are a sufficient Testimony of this, in which as *Benedict* himself, tho a Hugonot, confesses, the Prayer in the Consecration of the Elements was to this purpose, *That God would by his Holy Spirit sanctifie the Elements, whereby the Bread may be made the Body, and the Wine the Blood of his Lord.* The Adoration also which was paid to our Blessed Saviour there present, shews their Belief. See *St. Ambrose de spir. lib. 3. c. 12.* and *St. Aug. in ps. 98. 5.* who upon these words *Adorate scabellum pedum ejus*, tells us, *that Christ has given the Flesh to be eaten by us for his salvation: Nonne man eati this excepte first Adore it.* And moreover, says he, *we do not only not sin by adoring it, but we should first if we did not adore it.* See Considerations upon the Council of Trent, chap. 16. §. 12. *Dignos. §. 10. Ec. Alti Protestan Apology, Tract. 1. Sed. 3. Subd. 2.* (h) This has been sufficiently shewn by the aforesaid Authors, and Monsieur *Arnould* in his *Exposition de la foy*, and the Plain concession of Protestants, as may be seen in the *Protestan Apology*. (i) As to the consent of the Greek and Latins, see the *Guide in Controversy*, lib. 3. ch. 18. (k) *Guide in Controversy*, lib. 1. ch. 6. §. 57.

rily conclude, that Jesus Christ gave his Disciples, truly, really, and substantially his Body and Blood under the appearance of Bread and Wine in the Sacrament. -

Had we not such clear proofs from Antiquity, yet certainly the Consent of the much major and superior part of Christians for this last 600 Years, would be sufficient to any reasonable mind, who would but consider, that if it had not been taught by Jesus Christ, those persons who introduced it and those who followed them would have been guilty of Idolatry (as the Test and some Protestants now accuse us to be) and by consequence the whole Church which taught and practised it during that time, would have erred in Fundamentals, and taught a damnable Doctrine, destructive of Salvation, contrary to the Promise of Jesus Christ, that *the Gates of Hell shall not prevail against her*: But when we find, that the Council of *Lateran*, and those others in *Berengarius's* time, were so far from pretending that they introduced a new Doctrine, excogitated by themselves, or invented by some of their learned Predecessors, that they freely and fully declared, that it had been delivered to them as a Doctrine taught by Christ and his Apostles, that their predecessors in their several respective Countries had taught them the same and practised it, that all their Historians and antient Writers had confirmed it; when we consider also how impossible it is, that, if the figurative presence had been once the established Doctrine of the Church, the Doctrine of the real presence could have gained such credit, that all Christians in all Countries should consent to it, and commit manifest Idolatry wilfully, against their former belief, no one of the Many Learned, Pious, and Courageous Bishops, who were vigilant in opposing the smallest growing Errors, ever speaking of this as an erroneous Doctrine, or as a novelty; I say, when we consider all these things which have been so fully and so often proved, that nothing but Impudence can deny them; how can we have the least Difficulty in believing this Doctrine to be, that of Jesus Christ, or his words not to be literally true? Thus much for our Grounds, I come now to shew the weakness of my Opponents Arguments against them, and our Doctrine.

S E C T. 3.

Objections answered.

S. 73.

Catholics being in Possession are the Defenders. Protestants the Aggressors.

Protestants must therefore bring clear and undeniable proofs against our Possession.

Arguments from Scripture answered.

S. 74.
First objection, From the words of the Institute.

BEfore I begin to answer my Adversaries Objections, I must desire my Reader to consider, that Catholics are in Possession of this Belief of the real and substantial presence of Jesus Christ in the Sacrament, and that Protestants who would throw us out of Possession are the aggressors. Now as a Possessor of an estate time out of mind, is not condemned, if he proceed upon a supposition that the Deed of gift by which his Ancestors first possessed that estate, was good; In like manner must it be with us: We believe that Jesus Christ pronouncing those words *This is my Body*, changed the Bread into his Body; we received this belief from our predecessors and they from theirs; we therefore, who are in Possession and are to defend our right, cannot be condemned if we suppose our Belief to be true. But as on the other hand, an Aggressor, is not to be heard, if he only suppose the Deed of gift to be void, and argue from thence that the Possession is unlawful: So ought it also to be with them who oppose us. If they only suppose our Blessed Savior did not change the Bread into his Body by those words, *this is my Body*, and argue merely upon that supposition, they ought not to be heard. They are to prove he did not make that change; and not only to suppose it. They are to prove his words cannot possibly be taken in a literal Sense; and not only that they may be taken figuratively. They are to prove that we are obliged to take the words in a figurative sense; and not only to shew they may lead us to it. Our Possession is a manifest proof against their supposition, and we need no more.

This being considered, let us now weigh my Adversaries Arguments. And first those from Scripture:

His first Argument is reduced by himself to this Syllogism.

If the Relative *This* in that Proposition *This is my Body*, belong to the Bread, so that the meaning is, *This Bread is my Body*, then it must be understood figuratively, or is plainly absurd and impossible.

But the Relative *This* in that Proposition *This is my Body*, does

'does belong to the *Bread*; forasmuch as Christ took *Bread*, and 'blessed *Bread*, and gave *Bread* to his Disciples, and therefore 'said of *Bread*, *This is my Body*: Therefore

'That Proposition, *This is my Body*, must be understood figuratively, or tis plainly absurd and Impossible.

The Major or first Proposition, he tells us, is our common Concession.

Answered.

In answer to which I say, If he understand the Major in *Luthers* sense, as *Bellarmin* and *Gratian* do, whom he cites for it, that is, that the word *This* in that Proposition, *This is my Body*, should so signify *Bread* that the meaning of it is, *This truly wheaten Bread, remaining such*; is also truly the *Body of Christ*; I grant it; for as I told him before, from the Cardinal, it implies a contradiction: for it cannot possibly be, that one thing should not be changed, and yet should be another; because it would be that thing, and not that thing.

But if he mean by his Major, that the word *This* in that Proposition, *This is my Body*, has such a reference to Bread that the meaning is *This Bread is my Body*, that is, this substance of Bread which I take in my hands, I do by these words change into the substance of my Body, I deny it, neither is it our common Concession: for in that sense it is neither an absurdity nor impossibility to understand the Proposition literally.

So that you see *Luther* will have no change, and will yet have the words to be understood literally; and we call that an absurdity.

Catholics admit of a change, and so understand them literally, which is far from being either impossible or absurd.

We argue that the Proposition in *Luthers* sense admitting of no change, is false, absurd, and impossible, unless it be taken figuratively: But in our own sense, admitting a change, is true and genuine, and need not be taken figuratively.

His Minor or second Proposition, he tells us, is *Bellarmins* own grant, nay what he contends for. Is this Learned Cardinal then so great a Blockhead as to maintain that the words ought to be taken literally, and yet at the same time to contend that the word *This* must refer to Bread, and that if it be otherwise the words must be taken figuratively or else absurd and impossible? No no, the Cardinal

is understood better things

things than to make such blunderings and contradictions; And if our Defender had read him a little farther, he would have found that what he contended for, was, that the words of the Institution are not *Speculative* but *Practical*, or, as the Fathers call them, *operative*, performing what they signify; and that the word *This* does neither demonstrate *Bread* nor the *Body of Christ*, but that *being*, that *thing*, that *substance*, which is contained under the *species*: so that the sense is, *This substance, under these species, is my Body*; or as *Guismundus* long since explicated it, *This* [till this present, Bread] is [now] *my Body*. Not as if it remained Bread, and the Body of Christ too; but that by the force of those operating words, that substance of Bread was changed into the substance of his Body.

So that you see by this, his second Proposition must be also distinguished, as having two senses; in one of which it is true, and in the other, false.

The Relative *This*, in this Proposition, *This is my Body*, refers to Bread: I distinguish the Minor, if you mean, that it so refers to it, that that which was Bread is now, no more Bread but the Body of Christ, the substance being changed, I grant it; and this Cardinal *Bellarmin* contends for: But if you mean that the word *This* so belongs to *Bread*, that this Proposition is true, *This truly wheaten Bread, remaining Bread, is also truly the Body of Christ*, I deny your Proposition; for, as the same Cardinal contends, it is a contradiction that one thing should remain unchanged and yet should be another.

In proving the Minor you were to shew that *Bellarmin* contended for this last sense, and that we all consented to it, if you would have had a Logical conclusion. But that you know is contrary to our Tenets; However such a piece of Sophistry as this is enough to blind a great many well meaning, tho' illiterate persons: But the fallacy of it once detected, I hope they will see clearer: and this may be done by changing the Medium, For your Argument is no more than this following, and concludes no better.

If the Relative *This* in this Proposition, *this is my Body*, refer to common and unconsecrated Bread, so that the sense of the Proposition should be, *this common and unconsecrated Bread is my Body*; we must needs say that Christ gave common and unconsecrated

consecrated Bread to his Disciples, or else the Proposition is plainly absurd and impossible.

But the word *This* in this Proposition, *This is my Body*, does belong to common Bread; for Christ took common and unconsecrated Bread, and of it said, this is my Body.

Therefore he gave common and unconsecrated Bread to his Disciples, or else the Proposition is plainly absurd and impossible.

Who does not perceive that this Argument is like another which the Defender has been often told to be unconcluding, viz.

What I bought in the Market, that I eat;

But I bought raw Flesh in the Market:

Therefore I eat raw Flesh.

For the change that is made is suppressed in all these Syllogisms, or supposed not to be, which is the main point which we defend.

But to shew the unconvincingness of such Sophisms as these, give me leave to propose a parallel case, which may in some measure clear the difficulties.

A. has an estate, and having a great kindness for *B.* gives him this estate by these words, *This is your estate.* *B.* enters into possession of this estate, and his heirs after him for many Ages; so that after 1600 Years *X.* the successor of *B.* is found possessing this estate, with a tradition from *L. M. N.* and his other immediate predecessors for 1000 Years, that it was given to *B.* his Ancestor by *A.* using these words at the gift *This is your estate.* But *h.* and some others pretended successors to *A.* endeavour to disturb *X.* and throw him out of possession, and thereupon one of them pretends.

§. 75.
A Parallel case answering most objections against the real presence.

1. That the estate was not so given away to *B.* but that it remained *A.*'s too; and therefore was both *B.*'s and *A.*'s, and he being the successor of *A.* ought therefore to be joint possessor with *X.*

2. Another pleads, that the words *This is your estate*, meant only, this signifies your estate, or this resembles your estate, or when you see this estate it will put you in mind of yours, &c.

3. Others again make many various interpretations of these four plain words.

But *X.* defends himself against them all by his and his Predecessors

cessors undisturbed Possession; and seeing he can find one time in which All the Tenants to that estate assembled together, declared it to have always belonged to his Predecessors, he thinks that sufficient, tho' it may be he has lost many testimonials which his adversaries require him to shew for his Ancestors Possession of it in the first 400 Years after the grant. And in answer to their Arguments,

He tels the first, that his claim is absurd; because it is impossible the estate should remain the estate of *A*, and yet become the estate of *B*; and that therefore, if the word *This* in that Proposition, *This is your estate*, did so refer to the estate of *A*, that the sense should be, *This estate of A, remaining such, is the estate of B*; either the Proposition must be taken in a figurative sense, so that it only signifies or represents the estate of *B*, or else it is plainly absurd and impossible.

But *h.* being a Subtil Sophister, produces this Argument in open Court.

If the Relative *This* in this Proposition, *This is your estate*, do refer to the estate of *A*, so that the sense of it is, this estate of *A*, is your estate, then by your own consent, it must be understood figuratively, or tis plainly absurd and impossible.

But the Relative *This* in that Proposition *This is your estate*, does belong to the estate of *A*; forasmuch as *A*, spoke of his own estate, pointed to his own estate, gave his own estate, and therefore said of his own estate, *This is your estate*.

Therefore that Proposition *This is your estate* must be understood figuratively, or else it is plainly absurd and impossible.

Would our Defender, if he had been judge in this case, have given the estate to *h.* for his witty Sophism? Or if he had been in *X*'s case would he have quitted his Possession, forced by the irresistibleness of a quibble? Who does not see the unconclusiveness of this Argument in such temporal concerns as these; and must the world needs be deceived with them, where Eternity is at stake?

But *h.* will not acquiesce, and notwithstanding that all Courts Inferior and Superior have condemned him, yet will he still put in his claim, and never cease calumniating both *X* and the Courts of Judicature that gave Sentence against him; still inventing

new

new Cavils, and pretending that X. * begs the Question, supposing there was a change of Dominion made by those words, *This is your estate*, and that his Predecessors understood it so; but that for his part, he supposes the Contrary, and he can find some persons, even in the first ages, that said the estate of A. did resemble the estate of B. And he does not see but that his supposition is of as much weight as that of X's, and his interpretation as sound; and seeing all Courts of Judicature are fallible, and those words of A. are the rule he must go by, seeing he cannot persuade himself the words ought to be taken any otherwise than figuratively, he will not acquiesce to any Court: Would not any one think that such an obstinate Sophister as this ought to be thrown out of Court, and forbid ever to put in his claim to disturb it?

This is truly our case: I leave the Defender to make the application, and the Reader to judge whether obstinacy in Religion be not a greater crime than in Law; and whether a Supreme Court of Ecclesiastical Judicature has not more reason to pronounce an Anathema against those who disturb the settled peace of the Church, by opposing her received Doctrins; than a High Court of Justice to condemn a litigious person as a common Barreter? Thus much to his first Argument.

It seems I committed a fault before, in not taking notice of our Authors second Argument drawn, as he pretends, from our Saviours intention: An Argument which he tells us has been urged chiefly since *Bellarmins* time, and therefore I had nothing to say to it; (a great sign of its force and Antiquity:) An Argument used by the Jews against Christians; and therefore fit to be taken up by our new Reformers. Let us now therefore see it. As in the Jewish Passover (says he) the Master of the house took Bread and Brake it and gave it to them, saying, *This is the Bread of Affliction which our Fathers eat in Egypt*; so in the Holy Sacrament, our Saviour, after the same manner, took Bread and Brake it, and gave it to them, saying, *This is my Body, which is broken for you; do this in remembrance of me.*

But, as it is evident, that that Bread which the Jews every year took and Brake, and said, *This is the Bread of Affliction*, &c. was not that very Bread which their Ancestors so many Genera-

* This is the Defenders answer to the parallel case I brought him from our Blessed Saviours turning Water into Wine by these or the like words *This is Wine*, the weakness of which put off will appear from what I promised as a consideration at the beginning of this Section.

§. 76.
Second Objection, From the practice of the Jews. Defence, pag. 54.

Expos. Doctrin Church of England. pag. 50.

Ibid. pag. 49.

'tions before had eaten there; but was design'd only to be the
'Type or Figure of it: So neither could our Saviours Disciples,
'to whom he spake, and who, as Jews, had so long been ac-
'quainted with that Phrase, ever believe, that the Bread which
'he held in his hands, which he Brake, and gave them saying,
'*This is my Body, which is broken for you, &c.* was the very actual
'real Body of Christ.

'Therefore they understood it to be a Type or Figure of that
'Body which was about to be broken for them.

Expos. pag. 49.

In answer to this, I say First, If not only the Bread but the Pas-
chal Lamb it self, was a Type and Figure of this Sacrament and
Sacrifice after the Order of *Melchisedec*; this being Instituted, as
our Author confesses, *for the like end which the Passover had been,*
and now for ever to succeed in its place, certainly the thing Figured
ought to be more perfect than the Figure, the Substance than the
Shadow. But if the Perfection of the Substance consisted only in
signifying our Blessed Saviours sufferings; certainly that Bread
of affliction was as Perfect a Type as this; and the Paschal Lamb
a much more Perfect Figure of his Passion.

Secondly, All the whole Argument, you see, runs upon a sup-
position, that our Blessed Lord spoke figuratively, because the
Master of the Feast in the Passover did so; which is as unconvulsive
an Argument, as if in my last Example h. should argue thus,
the Predecessors of *A.* when they shewed the Map of their Estate,
were wont to say *This is my Estate*; therefore when *A.* said to
B. this is your estate, he gave him only the Map, and not the
Estate it self.

Expos. pag. 50.

Thirdly, I cannot but admire that our Defender should think
the Bishop of *Meaux*, obliged to make less exceptions against
this Argument, because it was the Original remark of the very
Jews themselves long before the Reformation. You will not
send us fire to the Jews to know whether our Blessed Saviour
was the true Messias or no; and will you send us to them to know
whether he gave his Body and Blood to his Disciples in the Sa-
crament? They Crucified the Lord of life as a Malefactor, and
must they be believed in the highest Mysteries of our Religion?
No wonder if they who esteemed him to be mere Man, should
esteem his Blessed Sacrament to be mere Bread.

Lastly, You tell us the Master of the Feast took Bread and
Brake

Break it, and gave it to them, saying, *This is the Bread of Affliction which your Fathers eat in Egypt*: From whence have you this? for I find it not in Scripture. 'Tis true we find *Deut. 16. 3.* that God commanded the Jews to eat for seven days the Bread of Affliction without leaven, so the end they might remember that it was with fear and trembling that they went out of Egypt; But was it not true Bread they there eat; and why shall we not then believe it is the true Body of Christ, tho' we eat it in remembrance of his bitter Passion?

I need not take notice of his other insignificant Arguments drawn from Scripture, as that the Apostle calls the Sacrament Bread even after Consecration; that *to break Bread*, was the usual Phrase in the Time of the Apostles for receiving the Holy Communion. Every common Catholick can tell him that *Eve* was called *Bone of Adams Bone*; *Moyse* his *Rod*, when changed into a *Serpent*, was still called a *Rod*; The *Wine* at the Marriage in *Cana* was called *Water*; the *Blind* are said to see and the *Lame* to walk. He has also been often told that the Scripture usually speaks according to the appearance of things, and therefore as it called the Angels, Men, because they appeared like Men, &c. so does it call the Eucharist Bread, because it has the outward Appearance of Bread. Moreover by Bread in the Jewish language was usually understood any kind of meat, and therefore no wonder if they called this most solid, and super-substantial Food, Bread.

I come now to examin his other Arguments; and first, that drawn from an obscure passage in an Epistle of *St. Chrysostom* to *Casarius*, which he has managed with all the artifice he could, because it stood in need of it.

The Words literally rendred are these,

For as before Bread be Sanctified, we call [it] Bread, but the Divine Grace, by the Ministry of the Priest having Sanctified it, it is freed indeed from the Appellation, [or name] of Bread, but esteemed worthy of the Appellation [or name] of our Lords Body, altho' the nature of Bread hath remained in it, and it is not called two Bodies but one Body of the Son: So also here the Divine Nature having overflowed the Body, both these have made up one Son, one Person. But however we must acknowledge an unconfused and indivisible manner, not in one Nature only, but in two perfect [Natures.]

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From

§. 77.
Third Objection. From its being called Bread after Consecration.
Expof. Doct. Ch. Eng. pag. 50.
1 Cor. 10. 16, &c.
— 11. 26.
AR. 2. 46, &c.

§. 78.
Objections from Fathers and Schoolmen. First, from *St. Chrysostom* Epistle to *Casarius*.

From this obscure passage the Defender argues first, that the Expressions are plainly against Transubstantiation, because it says the Nature of Bread remains in the Eucharist after Consecration; and that which was called Bread before, by being Consecrated, is become worthy to be called the Body of Christ.

2. That the design of this Allusion shews it to be plainly against our Tenets: For *Cesarium* being fallen into the *Apollinarian* Heresy, which held but one Nature in Christ, affirming the Human to be converted into the Divine by being united to it; this Argument would have concluded nothing against him, unless it had supposed the substance of Bread to remain with the Body of Christ in the Eucharist.

In answer to this;

First, it is worthy to be taken notice of, what poor shifts our Adversaries are driven to, that when they may find multitudes of clear Expressions in *St. Chrysostom's* undoubted works, shewing his belief of a Real and Substantial presence of Christ's Body in the Sacrament, and the absence of the Substance of Bread; in so much as that he was deservedly called the Doctor of the Eucharist, as *Bigotius* has well observed, and the Defender takes notice; nay censured even by (a) Protestants themselves, to have taught or confirmed Transubstantiation; yet an obscure passage must be picked out of a controverted Epistle; A passage to which the Original Greek is no where to be found, taken out of a (b) Latin Copy which is acknowledged to be so very full of faults, that it stands in need especially of the Greek, or at least of other Latin Copies to Correct it: In which the words are so corrupted, that it is impossible, as *Bigotius* himself acknowledges, to make them right without the assistance of other Books. A Book where the Interpretation was so little Correct, that it seemed to be wholly Barbarous; yet an obscure passage (I say) must be picked out of this controverted, uncorrected, Barbarously interpreted Epistle, and the world made to believe that it is not only sound and authentick; but moreover, that it bears a sense, which they who examin the connexion, will find to be very different from the Authors intention.

(a) See the Centuriators and Musculus quoted by the Protestant Apology, Tr. 1. Sect. 2. Sub. 2. §. 2. at 2. in the Marg. pag. 82.

(b) Hoc verum esse de calice hujus Epistolae fateri cogor, quibus amaram sit solum parum tamem amenitatem Scripsi est. & opem a Graeco praecipuo codice, am ab alio saltem Latino, posui. In eo quem vidi, aliquando voces continuantur sunt verbis aliquando ita corruptis, ut ad sanitatem reduci non me possint absque subsidio aliorum codicum. Hae scribam incerta deoravi, opinor, Petrum Martyrem ab ea agenda. Toco interpretationem quae minus accurata, imo plane barbara videtur. Thus *Bigotius* cited by our Defender in his Appendix, pag. 147.

Secondly,

Secondly, it is no less worth taking notice of, that they are not so solicitous to defend their own Tenets, as to ruin ours; in so much, that they earpnes what Doctrin they attribute from this passage, nor how they make St. *Chrysostom* oppose St. *Chrysostom*, and the other Fathers of his time, nor what absurdities they make him fall into; so they do, but find some pretence to make the world believe they have something against our Doctrin. If St. *Chrysostom* brought this Parallel in opposition to the Heresy of *Apollinaris*, and meant, as our Defender would have it, that as *Cyprian* believed the Substance of Bread remained after consecration together with the Substance of Christs Body unconfused in the Eucharist: so ought he also to believe that both the Divine and Human nature did remain unconfused, in one Christ: It must necessarily follow that St. *Chrysostom* believed the Body of Christ was really in the Eucharist, as he believed the Divinity to be Really in Christ: And if so, it would as necessarily follow, that as Christ is to be adored because he is God, tho' he be man also; so is the Eucharist to be adored because the Body of Christ is there, tho' Bread ought not to be adored: It would also necessarily follow that Christs Body would be in as many places at once as there were Hosts; That his Body and Bread would be both in one place; That his Body would be in Heaven and upon our Altars at the same time, &c. So that whilst he endeavours to make St. *Chrysostom* deny Transubstantiation, he makes him espouse all the difficulties of it and Consubstantiation mixed together.

For if this Parallel be exact (as our Defender would have it) St. *Chrysostom* must have held this opinion concerning the Eucharist; That, as there are two different Natures in Christ, the Human and Divine, which being Hypostatically united together, make up but one Person, Christ; So are there two Natures in the Eucharist, Bread and the Body of Christ, both which make up but one Substance, the Body of Christ; and that as in Christ the Divinity Hypostatically united to the Humanity makes but one Substance, one Person in two different Natures, and that truly called Divine; So in the Eucharist the Nature of Christ, united to the Nature of Bread, makes up but one Body, and that worthy to be called the Body of Christ. And that, as the Human Nature of Christ, by being united to the Divine, has many Epithets.

Epithets given it, which properly belong to the Divinity; so the Bread is self, by the Union of the Body of Christ with it, is worthy to receive the Epithets (I may add also the Adoration) due to the Body of Christ. If this be the Doctrine of the Church of England, let our Defender speak; if not, let him confess, either that St. Chrysostom did not agree with them, or that he has a wrong conception of his Parallel.

§. 81.

But, 3ly. Supposing this Epistle genuin, and that part of it uncorrupted, let us see whether it make for them or us; and to do this we must consider the scope and drift of St. Chrysostom in bringing that Parallel, and gather the Sense of the Epistle as well as we can from such a barbarous Translation and uncorrect Copy.

Verum tamen non recordantes sue nobiscum conversationis, sentientes autem ex his quæ scripsistis, errorem subsistere erga in- am dil. Hic enim ex illoque insipientia non solum erga dispensationis My- sterium, magis au- tem & erga Nomi- num conjunctionem, excogitavimus Deo cooperante in- fra Infirmis de omnibus mani- festam ostentari: non facere, ad redi- gendum quidem mala opinionis eorum qui here-

ticum libri protulerunt libram, correctionem autem tuæ venerationis. Deum ergo quando dicis, Dilectissime, agnovisti id quod simplex est natura, quod incompositum, quod inconvertibile, quod invisibile, quod immortale, quod in- scriptibile, & istis similia. Hominem autem dicens, significasti id quod nature est infirmum, esurientem, sitim, super Lazarum lachrymas, metum, fœdoris ejulationem, & his similia, quibus id quod divinum est carnis est. Christum autem quando dicis conjunctum utrumque, unde & possibile dicitur idem esse & impossibile, possibile quidem carnis, impos- sibile autem Deitate. Eadem ipsa & de Filio, & Christo, & Jesu, & Domino predicantur. Quamvis enim ipsa & susceptibilia duarum Essentiarum nomina sunt; quatenus confusio in heretici quidam errorem facit, proprio pec- cun- muni nuntius nomine Christi suo. His autem communibus istis uti oportet Novitum quando dispensatione custodiendum est Mysterium. Si enim Deum dixeris peritisse, qualicunque cogitatione quod impossibile est, dixisti, id quod blasphemum est, & in Manet, & in aliorum heresim declinasti. Impietatem, si iterum hominem dixeris qui peritiss, invenitur quatenus edificans Templum. Templum Crucis extra inhabitantem nunquam dicitur, quis jam non est Templum,

vinity;

vinity; And the same may be said of the Names of Son, of Christ, of Jesus, and of Lord; these being common Names including the Names of both the Essential Natures of God and Man; the joining of which Natures causes the Error in Heretics, who use the proper Name [God] where they should use the one common Name Christ. For these common Names (continues he) we must use when we speak of the Mystery of the Incarnation, Death and Passion of our Saviour. For if thou shouldst say it was God that suffered (which is impossible in any Sense) thou speakest Blasphemy, and art fallen into the Heresie of Manes and others. If again thou say it was Man that suffered, thou buildest a Pure Temple; But it is never called a Temple of the Cross without an Inhabitant [Divinity] for then it is no Temple. Then he brings an Objection.

But perhaps they will say with our Lord; why will you slay me a Man who have spoken the Truth to you, which I have heard from God? And he answers it thus. This is well and altogether wisely said; neither do's this shew him to be deprived of the Inhabitant [Divinity:] But being desirous to express the suffering Nature, he mentioned that of Man, because Christ is God and Man; God as being Impassible, Man as Capable to suffer. And yet but one Son, one Lord, as without doubt Possessing one Dominion, one Power of the United Natures, altho' they be not Consubstantial, but each of them retain their own Properties, being two unconfused Natures. Then follows the Example.

For as before Bread be Sanctified we call [it] Bread, but the Divine Grace, by the Ministry of the Priest, having Sanctified it, it is freed indeed from the name of Bread, but esteemed worthy of the Name of the Body of our Lord, altho' the Nature of Bread hath remained in it; and is called not two Bodies but one Body of the Son; Even so here the Divine Nature overflowing the [Human] Body, they both make but one Son, one Person.

Et forsitan dicunt, & quomodo Dominus dixit, ut quid me vultis occidere hominem, qui veritatem vobis locutus sum quam audistis à Deo? Bene Et omnino sapienter hæc dicendum est. Neque enim ex his ab Inhabitante defraudabatur: sed significare volens patientiam naturam hominis meritoriam facti propter quod & Deus & Homo Christus? Deum propter impassibilitatem, Homo propter Passibilem. Unum Filium, Unum Dominum, idem ipse proculdubio, utrumque Naturarum, unam dominationem, unam personam.

officiam possident, etiam non consubstantialiter existant, & utiqueque Incommunitatem Proprietatis conservet ag-iterent, propter hoc quod inconsumpta sunt, dicit. Sicut enim utrumque sanctificetur Panis, Panem nominamus, Utinam autem illum sanctificasse Gratia, mediante sacerdote, liberauit est quidem Appellatione Panis, dignum autem habuit est Dominici Corporis Appellatione, etiam si Natura Panis in ipso permansit, & non duo Corpora, sed unum Corpus filii predicatur: Sic & hic Divinus expressus dicitur, i. e. incarnata Corporis natura, unum filium, unam personam, utroque hæc fecerunt. *Sic duo.

Any

§. 82.
The true
sense of
St. Chrysostom.

Anyone, who has not a mind to wrest St. Chrysostom's sense, may see that the comparison is here betwixt the *Person in Christ*, and the *Body or Substance* in the Sacrament; And that as there is but one *Body*, one *Substance*, and That the *Substance* the *Body* of *Christ* in the *Sacrament*, tho' the *Nature*, that is, all the *Qualities* of *Bread* Remain; so also in *Christ* there is but one *Person*, one *Subsistence*, tho' there be two different *Natures*.

All the difficulty lies in the word *Nature*, which our Defender thinks ought to be taken in the same sense, as where it is applied to the Human and Divine Nature.

I shall not question whether this be not one of the less faithful Translations in this Epistle, because, we know not what the word may be in Greek, neither will I go about to shew that the Accidents themselves are often said to have their nature, and That sometimes called the Nature of the Substance of which they are the Accidents. But I must say that if the word *Nature* in that Place meant *Substance*, or *Body*; so that the sense should be this; tho' the *Substance* or *Body* of *Bread* remain, the Parallel would have been false, and St. Chrysostom instead of dissuading *Casarius* from the Heresy of *Apollinaris*, would have drawn him to that of *Nestorius*: For *Casarius* must necessarily have Argued thus: Your Parallel is betwixt the *Body of Christ* in the *Eucharist*, and the *Person* or *Subsistence* of *Christ* in the *Mystery* of the *Incarnation*; If then there be two *Substances* in the *Eucharist*, there are also two *Subsistences* in *Christ*. But this was far from St. Chrysostom's design.

His intention was therefore to shew *Casarius*, that, as in the Blessed Sacrament after Consecration there is but one *Substance*, one *Body of Christ*, tho' the Accidents of *Bread* remain, and that this Substance is truly called the *Body of Christ*: so in the *Mystery* of the *Incarnation* there is but one *Son*, one *Person*, and that Divine, tho' the *Nature* of the *Manhood* do remain.

Now what can be more clear for Transubstantiation than this, that in the *Eucharist* there should be but one *Body*, one *Substance*, and that the *Body of Christ*?

But our Defender objects, that St. Chrysostom only says it is worthy to be called the *Body of Christ*, and it is called not two *Bodies*, but one *Body* of the *Son*: and therefore, the change is only in the *Appellation*, and not in the thing it self.

But

But certainly, if *Casarius* had understood *St. Chrysostom* in that sense, *Casarius* might have answered him, You would persuade me I see to be an *Arian*, and believe there is only a change in *Christ* as to Appellation, and that he is not truly God, but only called so. But this Great Saint and Learned Doctor, was far from erring in these Points: For,

Lastly, That he did believe the Real and Substantial presence of Christs Body and Blood in the Sacrament, and that a change was there made of the Substance of Bread into the Substance of his Body appears, by many plain expressions in his undoubted works: *Bigotius* mentioned two passages in his suppressed Epistle, which I will here give the Reader in English (tho' the Defender did not think it convenient so to do) and add two or three more.

Elias (says he) left his Mantle to his Disciple, but the Son of God left us his Flesh: Elias stripped himself indeed to leave it; but Christ both left us his Flesh, and retaining it himself, ascended. Let us not therefore lose courage, nor lament, nor fear the difficulty of Times. For he who did not refuse to shed his Blood for all, and has communicated to us his Flesh, and, also that very Blood, what will he refuse for our Salvation?

ὁ μὲν δὲ Ἡ-
λίας μελετῶν
ἀφῆκε τὸ μα-
θητῆν, ὁ δὲ Ἰδὸς
τῆ θύ᾽ ἀναβαί-
νων, τὴν σάρ-
κα ἡμῶν κατέ-
λιπε τῷ ἰαυ-
τῷ. ἀλλ' ὁ μὲν
Ἡλίας ἀπε-

δοῦναι, ὁ δὲ Χριστὸς καὶ ἡμῶν κατέλιπε, καὶ ἔχων αὐτῷ ἀνέστη. Hom. 2. ad pop. Antioch.
in fine pag. 43. B. edit. Fromeoduc. 1616.

The second passage cited by *Bigotius* is thus at length:

Let us therefore every where believe God, neither let us resist him, although what he says may seem absurd to our sense or cogitation: Let his word rule our Sense and Reason which we perform in all, but especially in the Mysteries, nor only looking upon those things which lye before us, but retaining also his words. For we cannot be deceived by his words, but our senses are easily to be deceived. Those cannot be false, but these are often and often deceived. Seeing therefore he has said, **This is my Body**, let us not be doubtful but believe, and view

δ' Οὐτοι κ' ἐπὶ
 τῶν μετὰ
 εἰς τὴν ποίω-
 σιν, ἢ τοῖς
 καίτοι τοῖς μέ-
 γαλοις ἐκείνοις
 ἀλλὰ τὰ
 ῥήματα αὐτῆς
 κατέχει.
 γ' ἢ γὰρ λό-
 γος αὐτῆς
 ἀπὸ τοῦ λόγου.

ἡ δὲ ἀδελφεὶς ἡμῶν ἐνδυσάμενη ἔσται. ὁ δὲ ἄνθρωπος ἀνέστη; ἀνὰ τὴν γὰρ πύλιναν ἐξῆλθεν. ὁ δὲ λόγος τοῦτον, ὅτι ἐστὶν τὸ συνέμαλόν, καὶ ἀνδρώμενον, καὶ παρῶμενον, καὶ ποταμὸν ἀνὰ τὸν Ἰσχυρὸν ἐκδύμενος. Hom. 83 in Math. pag. 703. D. edit. Cramer. 1803.

• Πόσοι νῦν
λέγουσι, ἔσθ
λόβω αὐτοῦ
ἰδεῖν τὸν μαρ-
τύρω, ὃ τὸν ποῦ,
τὰ ἑμάτια, τὰ
ῥοδοῦματά;
Ἰδὲ αὐτὸν
ἑρῆς, αὐτὸν
ἀπ' ἡ, αὐτὸν
ἐσθίει. lb.
p. 704. A.
• Οὐκ ἐστὶν
ἀνθρώπινος ἑρ-
ῶς τὰ ἀποκεί-
μενα. ὁ τὸ τε
πῶς τὰ ποιήσας
ἔχομεν. Ὁ δὲ ἀμαρτάνων αὐτὸν καὶ μετασκευάζει αὐτὸν. lb. p. 705. A.

is with the eyes of our Understanding. And a little after he says.
How many are there now who say, I would gladly see his form, his shape, I would see his very Garments, I would see his shoes! Behold, Thou seest (answers he) himself, thou touchest him, thou eatest him; and thou art still desirous to see his Garments. And a little further: Who will declare the power of our Lord, and who will publish all his praises? What Shepherd ever yet fed his Flock with his own members? And why do I mention Shepherds? There are many Adversaries who give their Children to other Nurses: but he [Christ] not so; he nourishes us with his own Blood, and closely knits himself to us in all things.

The things we propose are not done by Human power. He who wrought these things at the last Supper, is the Author of what is done here. We hold but the place of Ministers, but he who Sanctifies and changes them is [Christ] himself.

• Καὶ ποῖοντι,
τὴν μὲν ἀγνῶ-
στην, τὴν μὲν
σῶμα τοῦ Χρι-
στοῦ, αὐτὸν
τὸ δὲ ἐν πο-
τηρίῳ τῷ
ἡμῶν αἷμα
τοῦ Χριστοῦ, οὐ
μεταβαλὼν τὸ πνεῦμα τοῦ ἀγίου. Tom. 3. p. 614. B. edit. Frontonius.

To these I may add that in his Liturgy the Priest prays • that God would make that Bread the Precious Body of his Son, &c. and that which is in the Chalice the precious Blood of his Christ, &c. changing them by his holy Spirit.

And in his Homily, de Prodigione Juda, he teaches that Judas received the very Body and Blood of Christ which he betrayed; his words are these.

• Τὸ ἐστὶ τὸ
σῶμα, ὃ ἐποι-
λήσας, ἰδέω,
ὅστις ποῦτα ἀγ-
γελίαν, τοῦτο
ἐστὶ τὸ αἷμα
ὑπὲρ ὃ πρὸς
μὲν τὰ
ἀναλιδὸν συμ-
φωνα ἐποίη-
σας τοῦ
ἀγγελοῦ
φωτιστά. Tom. 3. Sermon. 30. pag. 463. A. • Οὐδὲ γὰρ ἀνθρώπος ἐστὶν ὁ ποιῶν τὰ ἀπο-
κείμενα ἡμῶν σῶμα καὶ αἷμα Χριστοῦ. lb. C.

And Judas was present when Christ said these words; This is the Body (said he) O Judas which thou hast sold for thirty pieces of Silver: This is the Blood for which thou hast made a bargain with the Pharisees. Oh the Mercy of Christ! Oh the Madness of Judas! He made a bargain to sell him for Thirty pence; and Christ offered him the Blood which he sold, that he might have remission of his Sins, if he would have ceased to be wicked: for Judas was there, and was permitted to partake of the Sacrifice. — For it is not man who makes the proposed, [Elements] to be the Body and Blood of Christ, but Christ himself.

who was crucified for us. The Priest performs the Ceremony and pronounces the words, but it is the Virtue and Grace of God which operates the whole. He said, ^a This is my Body. This word Transmutes [or changes] the proposed [things or Elements.] And as the voice which said encrease and multiply, and fill the Earth, was but once spoken; but in all times, by the operation of Nature, felt the effect as 10 Generation: So that voice was but once uttered, but yet gives a firmness to the Sacrifice throughout all the Tables of the Church, even to this very day, and shall continue it even to his very coming.

These things being considered, the Defender need not fear that St. Chrysostom should lose his credit amongst us, or that we shall henceforth begin to lessen his Reputation, since we cannot any longer suppress his Doctrin. No, no; neither he nor Theodoros were against the Doctrin of the Real and Substantial presence of the Body and Blood of Christ in the Sacrament, tho' our Adversaries by all their Arts endeavor to draw one obscure passage out of either of them, as favoring their opinion.

As for St. Chrysostom, I must tell the Defender with Bigotius, that should I extract all the places out of his works in which he uses the like plain expressions of the Real presence, it would make a Book by it self. They who desire farther satisfaction may go to the Fountain it self, and if they will but spend some few hours in a Library, and there Read entirely, and not by parcels, his 83 Hom. in Matb. his 21 Hom. in Act. and his 24 in 1 Cor. they will there find how contrary St. Chrysostoms opinion is to what the Defender would make us believe.

(a) His next Argument is from the Schoolmen, who (as he says, and cites these Authors in the (b) Margent for it) confess that there is not in Scripture any formal proof of Transubstantiation. (c) That there is not any that without the Declaration of the Church would be able to evince it. (d) That had not the Church declared her self for the proper sense of the words, the other might with as good warrant have been received. (e) And that this Doctrin was no matter of Faith, till the Council of Latran, 1200 Years after Christ, and that had not That and the Council of Trent since interposed, it would not have been so to this very day.

ἡ τὴν μὴ
ἐστὶν τὸ σῶμα,
οὐκ ἔστι. τὴν τὸ
σῶμα τὴν ἀπο-
νεύματα μὴ τὸ
σῶμα ἐστὶν. ib. C.
Gen. 1. 28.

Appendix p. 119.

Insuper librum
conficerem, si in
Chrysostomo locum
omnes exciperem,
in quibus de Sa-
cratissima Eucha-
ristia similiter
loquitur, sed La-
tine ac saluberrime
tibi erit eos in
fons legisse.

§. 84.
Argument
from School-
men.

(a) Ruffus. Doctr.
Ch. of Eng. p. 56.
(b) Lomb. 4.
dist. 16. Scetus 4.
dist. 2. qu. 11.
(c) Bellarm. de
Euch. l. 3. c. 13.
ff. secundo dicit
where he cites
many others
of the same
opinion.

(A) Objures in 1. D. Th. qu. 75. Art. 2. (a) See Scetus cited by Bellarm. lib. 3. de Euch. c. 23. ff. Unum ta-
men. See also Gabriel cited by Suarez T. 3. disp. 50. Sect. 1. So Lombard. 4. A. sum. dist. 11. in. A.

In answer to this Argument I told him first, that if the Schoolmen used those Expressions that *There was no formal proof in Scripture for Transubstantiation which could evince it without the Declaration of the Church*; it is but what they also affirm as to the Trinity and consubstantiality of the Son; nay even as to all the Principal Articles of our Faith, and as to the Scriptures themselves their being the word of God: all which stood in need of the Churches Declaration to make them clear, and convincing either to obstinate Heretics, who were always ready to drop Texts of Scripture; or to Atheistical persons, who would rely upon nothing but Sense and Reason.

Ibid. pag. 82, 83.

Self. 13. cap. 2.

Secondly, I desired him to state the Question right, and to distinguish betwixt the Doctrin of the Church and the Doctrin of the Schools. I told him the Doctrin of the Church was contained in the Canons of the Council of Trent, which *Anathematized* all those who should say that *the substance of Bread and Wine remains in the most Holy Sacrament of the Eucharist, together with the Body and Blood of our Lord Jesus Christ*; or should deny that wonderful and singular Conversion of the whole substance of the Bread into the Body, and of the whole substance of Wine into the Blood, the species of Bread and Wine only remaining, which Conversion the Catholic Church does most aptly call Transubstantiation. But I told him that the Schoolmen, tho' they all agreed as to the matter, yet might have had several opinions concerning several possible manners of explicating Transubstantiation; all which opinions as they were not of necessary belief, so were they not to enter as a part of our Dispute with Protestants. And upon this account I told him,

Lastly, that he mistook the meaning of our Authors, who when they spoke of the matter, that is, of the real and substantial presence of Christs Body and Blood in the Sacrament, and absence of Bread, which is made by that wonderful and singular change of the whole substance of one into the other, called by the Church Transubstantiation, they were all at perfect agreement, asserting it as a matter of Faith always believed in the Church; tho' more explicitly declared in the Council of Lateran, and other succeeding Councils, upon account of the opposition made by *Berengarism* and his Followers. But that as to the manner of explicating this Transubstantiation, as whether it were

Art. 85, &c. s. 80. *Of the Eucharist.*

were by Production, or Adduction, or Annihilation; the disputes that might arise amongst them regarded not our Faith, which only tells us there is a true and real Conversion of the whole substance of Bread and Wine into the substance of the Body and Blood of Christ, which Conversion the Church calls Transubstantiation.

it to have been an Heresy in his time not to have believed that the substance of Bread and Wine are converted into the substance of his Body and Blood. Tho' in the 11 dist. he confesses he knows not the manner how this conversion is made. See the *Vindict.* pag. 91.

Lombard says,
Cum hac verba
proferuntur
conversio fit
panis & vini in
substantiam cor-
poris & sanguinis
Christi. Lomb.
in 4. dist. 3. tit. C.
He also in his
10 dist. shews

The Reply our Defender makes to this, is ushered in with a Mistake (grounded perhaps upon my not so cautiously wording a sentence which, if taken alone might bear the sense he draws it to; tho' if one regard what went before and followed after, it cannot reasonably be wrested to it) a Mistake, I say, affirming me to have advanced an Exposition quite contrary to the Doctrine of our Church and design of the Council of Trent, which did not only define the real and substantial presence of Christ in the Eucharist against the Sacramentarians; but also the Manner or Mode (as he calls it) of his presence in the Sacrament against the Lutherans in two particulars. 1. Of the absence of the substance of Bread and Wine; 2. Of the Conversion of their substance into the Body and Blood of Christ, the Species only remaining. But I assure him, it was never my intention to deny the Doctrine of a true Conversion of the Substance of Bread and Wine into the Body and Blood of Christ; but only to affirm that the manner how that Conversion is made was controverted in the Schools: and therefore what he brings against this mistake of his from Suarez is not at all against me; for I am ready to affirm with him, that they who do acknowledge the presence of the Body of Christ and absence of Bread, but deny a true Conversion of the one into the other, are guilty of Heresy: The Church having defined this last as well as the two first. But seeing I find the Schoolmen of different opinions concerning how this Conversion of one substance into another is effected; I may well say that the manner or thing is defined, but not the manner.

I agree then, with our Defender, that our Dispute is not only about the Real Presence of Christ's Body and Blood, and absence of the substance of Bread and Wine; (tho' formerly there was no dis-

s. 85.
A mistake of
the Vindica-
tors sense.
Defence pag. 62.
et seq.

pute

spute betwixt us and the Church of England as to this point) but also about the manner how Christ becomes there present; that is to say, whether it be by that wonderful and singular Conversion which the Catholic Church calls most aptly Transubstantiation; or no. But I deny that our dispute ought to be concerning the manner of that real Conversion of one substance into another. Let us see then whether the Authorities he has insisted upon in his Defence, have any force against this Doctrine.

§. 85.
Lombard.
Defence pag. 63.
1st id.
Vindio.
Pag. 91.
Lomb. lib. 4.
dist. 10. lit. A.
de Hæresialiorum.
Sunt item alii
præcedentium
instantiam trans-
centes, qui
Dei virtutem
juxta modum na-
turalium rerum
mercentes, audaci-
us ac periculosius
veritati contradi-
cunt: afferentes
in altari non esse
corpus Christi vel
sanguinem, nec
substantiam panis
vel vini in sub-
stantiam carnis et
sanguinis con-
verti;
12. ibid. dist. 11.
12. A.

First he says that *Lombard*, writing about this Conversion, plainly shews it to have been undetermined in his time. What was undetermined in his time? The conversion of the substance of Bread into the substance of the Body of Christ; &c. No. The Defender grants he supposed a change to be made; and indeed *Lombard* is so express in this (as I shewed in my Vindication) that he says, *they who deny the Body of Christ to be upon our Altars, or that the substance of Bread and Wine are converted into the substance of his Flesh and Blood, transcend the madnets of the Heretics he had before spoken of, and more Audaciously and Dangerously contradict the Truth.* What was it then which was not determined in his time but the manner of that Conversion? This I grant; And This the Defender might easily have understood, if he would have considered the Title of that distinction which is, *de modis conversionis*, of the Manners of Conversion; and the words themselves, viz. *But if it be asked what kind of Conversion this is, whether Formal or Substantial, or of another kind, I am not able to define it.*

They who Read this and the foregoing distinction entirely, will see clearly that he was very far from asserting that the Doctrine which affirms the substance of Bread and Wine to be converted into the substance of the Body and Blood of Christ, which the Church calls Transubstantiation, was not believed in his time; and that he only affirmed he was not able to define the manner how that conversion was made.

§. 87.
Scotus.
Defence pag. 64.

But Secondly, our Defender says, *Scotus is yet more free, and declares their Interpretation contrary to Transubstantiation to be more easie and to all appearance more true, inasmuch that he confesses that the Churches Authority was the principal thing that moved him to receive our Doctrine.*

I do not wonder that *Scotus* should say, he was chiefly moved to

Art. 15, &c. §. 87. *Of the Eucharist.*

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to embrace a Doctrine, because the Authority of the Church declared it; when the antient Fathers did not doubt to say, that if it were not for the Authority of the Church, they would not believe the Gospels themselves. They indeed who (as our Author does) pay so little deference to a Church, that they maintain, that if any Man (Cobler or Weaver) be evidently convinced, upon the best enquiry he can make, that his particular belief [of no Trinity, no Divine person in Christ, &c.] is founded upon the word of God, and that of the Church is not; he is obliged to support and adhere to his own belief in opposition to that of the Church; They, indeed, I say, may think it strange that we submit our judgments, in matters which surpass our Reason, to the Churches decisions, whilst they refuse such submission; but we have no such custom, nor the Churches of God.

Now where does he find that *Scotus* declares their interpretation [i. e. of the Protestants of the Church of England] contrary to Transubstantiation, to be more easy and to all appearance more true? He brings in, 'tis true, his Adversary, (not one of the Church of Englands belief, but a *Lutheran*, who holds a real Presence of Christs Body and Bread to remain together) proposing this question to him: How comes it to pass the Church has chosen this sense which is so difficult in this Article, when the words of Scripture might be verified according to a more easy sense, and in appearance more true? And he answers him in short, and most solidly, thus: I affirm (says he) that the Scriptures are Expounded by the same spirit by which they were writ. And therefore we must suppose that the Catholic Church (taught by the spirit of Truth) Expounded the Scriptures by the direction of that spirit, by which our Faith is delivered to us, and therefore chose this sense because it is true. For it was not in the power of the Church to make it true or false, but in the power of God who instituted it: the Church therefore explicated that sense which was delivered by God, directed in this, as we believe, by the Spirit of Truth. An answer which cut off at once all his Adversaries objections, without entring into so long a dispute, as it must have been, to shew that Transubstantiation is more according to the literal sense of the words, and has less difficulties in it than Consubstantiation: but it does not follow, that *Scotus* thought his Adversaries assertion to be more easy, much less more true.

Ego vero Evangelio non credentem, nisi me Ecclesia catholica commoveret Authoritas. Aug. Tom. 2. contra Epist. Manich. Delecte pag. 80.

Quisquis falsi sentit hujus obsequio questionis, Ecclesiam de eo consulat. Aug. contra Crescon. c. 33. 1 Cor. 11. 16.

Et si quæram quare voluit Ecclesia eligere istum intellectum in difficultate hujus articuli, cum verba Scripturæ passim salvari secundum intellectum faciliorem, & veriorum secundum apparen- tiam de hoc articulo; Dico, quod eo Spiritu expolita sunt Scripturæ, quo condita, si ita supponamus, est, quod Ecclesia Catholica eo Spiritu expolita, quo tradita est nobis fides, Spiritu sancto veritatis solida, & ideo hunc intellectum eligit, quia verus intellectus a Deo

est. Non enim in potestate Ecclesiæ fuit facere istud verum vel non verum, sed Dei instituentis: sed medium Ecclesiæ promissum, directio in hoc, ut credatur, Spiritu veritatis.

But

* For Bellarmin does not say that *Scotus* held the Doctrine of Transubstantiation was not very ancient; but only that it was not an Article of Faith, *dogma fidei*, before that Council; which are two very different things.

§. 88.

Suarez.
Non fuit tam aperte explicata, sicut modo est.
Suar. in 3. D.
Tho. vol. 3. disp. 50. §. 1.

But our Defender goes farther, and tells us, that *Scotus* held this Doctrine of Transubstantiation was not very antient, nor any matter of Faith before the Council of Lateran; and cites Bellarmin for it, tho' he render his words ill in English. *How much better would it have been for him to go to the Fountain it self and have shewn us this in *Scotus*? But he will scarce find it there: and suppose he could, one Swallow makes no Summer; and I think it will appear far more reasonable to any thinking man to believe that *Scotus* erred in saying so, than the Council of Lateran, (in which there were 400 Bishops and 800 Fathers) in declaring that to be the Faith of the Church, which was not so.

Thirdly, *Suarez* (he says) acknowledges the fame of *Scotus* and *Gabriel Biel*: Suppose they had held that Doctrine, what would follow, but as *Suarez* Argues, that they deserve reproof, seeing the thing it self was antient and perpetually believed in the Church, tho' perhaps in former times, it was not so fully explicated as now it is?

As for my overlooking that passage of *Suarez*, which affirms the conversion of one substance into another to be of Faith; and the Defenders arguing upon that account, that *Suarez* is opposite to my opinion and pretences; I have already told him, that he proceeds upon a mistake of my meaning, which being rectified he will find that *Suarez* is nothing against me, nor am I guilty of any prevarication.

§. 89.

Cajetan.

Defence pag. 65.

11. pag. 66.

Fourthly, The Defender tells me, that my Prevarication in the next citation, viz. of Cardinal *Cajetan*, is more unpardonable. And why? Because he affirmed that the Cardinal acknowledged, that had not the Church declared her self for the proper sense of the words, the others might with as good reason have been received; and I told him, that *Cajetan* had no such thing in that Article, and appealed to any that should read it, for the truth of what I said. This he says, is such a Prevarication, that should a Protestant have done it, I would, he believes, have found out many hard names for him, to testify my zeal against Falshood and Unsincerity, and shewn what a kind of Religion that must be that is not maintainable without such sinister doings: But that he will remit me wholly to the Readers Censure, and my own Conscience for Correction.

I am glad he allows me the Readers to be of my Jury. I hope he will give me leave to except against all those that are so far byassed

byassed in their affections to him and his party, that they will scarce allow themselves their common senses in the examen, but pass their votes against any thing that tends towards Popery, forsooth, tho' against Justice, Equity, and Conscience. Take but away, I say, such byassed and Ignoramus Juries as these, and I will appeal to any Learned, Judicious, and Conscientious men, whether that Proposition he advanced be to be found in that Article of *Cajetan* or no.

The Defender was so far from shewing this in *Cajetan*, that he has pitched upon a place which has as little to the purpose as one would wish. He tells us indeed, that we have no other express Authority from Scripture, for the belief of the Existence of the Body of Christ in the Sacrament, but only the words of our Saviour, *This is my Body*; for these words must of necessity be true. And because the words of Scripture may be Expounded two ways; Properly or Metaphorically; The first error in this particular was of them who interpreted the words of our Lord Metaphorically; which Error was treated of by the Master of Sentences, and is reproved [by St. Thomas] in this Article. And the force of the rejection consists in this, that the words of our Lord have been understood by the Church properly, and therefore they must be verified properly: Which is as much as to say, that St. Thomas, and Cardinal *Cajetan* after him, looked upon the Churches having always understood the words of our Saviour literally, to be the strongest Argument against the Sacramentarians, who Erred in understanding them Metaphorically: But what is that to our Defenders Proposition? And where does the Cardinal say, there is as much reason for the one as the other, abstracting from the Churches declaration, which is the sense of his Proposition? Wherefore now it comes to my turn to remit him (as he does me) to the Readers Censure, and his own Conscience for correction.

His last Argument is drawn from the Adoration of our Blessed Saviour in the Eucharist in these words; Since it is certain that neither Christ nor his Apostles appointed or practised, nor the Church for above a 1000 Years required or taught any Adoration of this Holy Sacrament; neither could they according, to Monsieur de Meaux's Principles [who holds, that the Presence of Christs Body in the Eucharist ought to carry all such as Believe it, without all scruple, to the Adoration of it.] have believed:

§ 90.
Adoration of
our Blessed
Saviour in
the Eucharist.
Expos. D. II. Ch.
of Engl. pag. 66.

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§ 91.

I

the Corporeal presence of our Blessed Saviour in it.

The Antecedent he goes about to prove first from the Scriptures silence in this matter; which tho' it says, *Take, Eat, Do this in remembrance of me, yet never says, This is my Body, fall down and worship it*: And from St. Paul, who when he reproved the *Corinthians* for violating this Holy Sacrament, did not tell them (tho' it was obvious, and much to his purpose) that in profaning this Holy Sacrament they were not only guilty of the Body and Blood of Christ; which it was Instituted to represent to us; but even directly Affronted their Blessed Master Corporeally present there; and whom instead of Profaning, they ought, as they had been taught, to Adore in it.

II.

Secondly, From the new practices of Elevating the Host introduced says he in the 7th Century, to represent the lifting up of Christ upon the Cross, but not to expose it to the People to Adore it; from the Bell, the Feast of the Blessed Sacrament, the Pomp of carrying it through the streets, Exposition of it upon the Altars, Addresses to it in cases of Necessity, and performing the chief Acts of Religion in its presence: all which, he pretends, are but Inventions of yesterday, or were never mentioned in Antiquity.

III.

Lastly, Because the Primitive Christians instead of this Worship did (as he says) many things utterly inconsistent with it; as Burning in some Churches what remained of the Holy Sacrament; permitting the People to carry it home that had communicated; sending it abroad by Sea and Land without any regard that we can find had to its Worship; burying it with their Dead; making Plaisters of the Bread; mixing the Wine with their Ink; which certainly, says he are no instances of Adoration.

§. 92.

Before I begin to Answer this Objection, I must beg leave to shew our Belief in this matter, and the Grounds we go upon.

It is lawful to Adore God and Christ wherever they are.

First we believe, whoever acknowledges Jesus Christ to be God and Man, may lawfully Adore him wherever he has a Rational ground to believe him to be present; yet is he not at all times obliged to pay this actual Adoration; because otherwise the Apostles must have done nothing else but Adore when ever they were in the presence of their Lord.

Secondly, the Grounds of our Belief that our Blessed Saviour is really Present in the Sacrament of the Eucharist, are undoubtedly Rational,

Rational, as I think I have sufficiently shewn; and therefore all those who believe him Present, may lawfully Adore him there, tho' they are not always Obligated actually to pay that Adoration; otherwise they must do nothing in presence of the Sacrament but Adore Him.

We cannot always pay this actual adoration.

Thirdly, It is worthy our Remark that the words *Sacrament*, *Host* or *Eucharist* are sometimes taken for Christ alone, sometimes for the Species alone, and sometimes for both Christ and the Species; but when we speak properly of Adoring the Sacrament, we speak only of Adoring Christ in the Sacrament: For we do not adore what is Visible, Tangible, or any ways Sensible in the Sacrament; but only Christ Jesus, whom we believe to be under those Visible, Tangible, and Sensible Elements.

We adore Christ in the Sacrament; not what is sensible.

Lastly, The Church being confirmed in this Belief, has Authority, as occasion serves, to command the payment of this Adoration, which is Due at all times; and to let apart some solemn Festivals, or Ceremonial Rites to invite her Children to perform this Duty.

These Considerations being premised; I deny his Antecedent: and to his Proofs I answer.

§. 93.

To the first I say, the Scriptures silence is no more an Argument against us in this, than it is against the Adoration of our Lord when present in the flesh: for tho' we find there a Command of going to Christ, and following him; yet will he scarce find an express place in the Gospels, where Christ commands his Disciples to Adore him. This Adoration depending wholly on his being God, it was sufficient that he convinced them of his Divinity; and we being thus convinced by his own words that he is present in the Sacrament, we are obliged to adore him there.

I.
The Scriptures silence no Argument against a perpetual practice.

And if St. Paul did not Argue as our Defender would have had him, yet does he do it with no less force and Energy. It was sufficient to tell them it was the *Body and Blood of Christ*; that to receive it was an *Annunciation of his Death*; that they who received it unworthily were guilty of the *Body and Blood of their Lord*; that they eat and drink their own *Condemnation*; not *Discerning the Lords Body*. That therefore there were many *sick and weak amongst them, and many died*; These, as they were sufficient Arguments to persuade them not to profane the Sacrament; so were they sufficient Arguments to convince

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convince

convince them and us of the Obligation to Adore him Present in it, tho' St. Paul did not put them in mind of that Necessary consequence.

S. 94.

II.
The Church
condemns
arising Here-
sies by Her
practice.

*Alque sic quidem
episcopi ubi neminem
veritatem demon-
stratio & heresi
triumphum agere;
in ejus adversariis
in conspectu
sancti splendoris,
& in tanta uni-
versa Ecclesia la-
tente positi, vel de-
bilitati & fracti
tabescant, vel pudore
affecti & con-
fusi ad quantum re-
suscitantur. Conc.
Trid. Sess. 13. c. 5.*

S. 95.

III.
Particular
practices hurt
not the Uni-
versal Do-
ctrine.

*Moseh. in Levit.
1. 3. c. 8.*

*Roger. hist. 1. 4.
c. 19.*

To the Second, It has always been the custom of the Church to condemn Heresies by her Practice, as well as her Anathemas; commanding the *Glory be to the Father*, &c. to be said or sung after every Psalm; in opposition to the *Arian* Error; and the Feast of the Blessed Trinity to condemn the *Antitrinitarians*, &c. no wonder therefore if, when this pernicious Heresy of the *Sacramentarians* begun, she testified her Adorations by new practices and solemnities; Tho' therefore the Feast of *Corpus Christi*, the Exposition, the Elevation, &c. May not be very Antient; yet was it no new thing to Adore Christ in the Sacrament. And it was but necessary that when Heretics begun to offer Indignities to that Sacred Mystery, the Church should injoyn new Prayses, Honours, and Adorations to her celestial Spouse; to the end, as the Council says, that *Truth might by this means triumph over Lies and Heresy*; and that its Adversaries at the sight of so much splendor, and amidst such an universal joy of the Church, being weakened and disenabled, might decay, or through shame and confusion at last repent.

To the last I answer, That if some things were done to avoid inconveniencies, or others out of a heat of Zeal, which are not agreeable to our practices at present, they were not generally received; nay censured by the Church when once they grew more public; or layd aside when the inconveniencies were removed. But these practices did not shew a disbelief of the Real Presence, tho' our Defender may perhaps shew that they tended to a disrespect, upon which account it was that the Church abolished them.

If it was a custom for some time, in the Church of *Jerusalem*, to burn what remained after Communion; Was it not a shew of Reverence and Respect, lest perhaps the Sacred Symbols might fall into the hands of those, who would Profane them? And the same may be said of the custom in the Church of *Constantinople*, of giving the remaining particles of the immaculate Body of *Jesus Christ* our God, as the Historian expresses it, to young Children. But this I hope was consistent with a belief of the real Presence.

If also the Primitive Christians permitted the Faithful to carry it home with them, or sent it by Sea or Land to the Sick, or to them with whom they would testify their unity, it was not, I hope, any sign of their disrespect, but rather a testimony of their Veneration; and a practice which did not derogate from their belief of its being the Body of their Lord.

If a St. *Benedict* caused the Blessed Sacrament to be laid upon the breast of a dead Corps which the Grave would not retain, but threw it up as often as it was buried, to the end it might remain interred; was it a disrespectful action? especially seeing St. *Gregory* the Great, who relates it, says he did not only call it the Body of our Lord, but ordered them to lay it upon his Breast *cum magna reverentia*. Other Examples of burying the Sacrament with the Dead, shew rather a zeal (tho' not *secundum scientiam*) than a disrespect. And if this miraculous effect invited others to presume to do the same, the Churches vigilance soon suppressed the growth of such an inconvenient and unnecessary practice.

If a Pope or Council to testify their holy Zeal and Indignation against *Pyrrhus* the Monothelite, or *Phorinus* the Schismatic, mixed some drops of the life-giving Blood, (as one of the Historians calls it) or the Blood is *self of our Saviour* (as the other) with their Ink, it shewed, 'tis true, a zealous indignation, but is no proof against the real Presence, but rather for it.

If St. *Augustin* tell us once of a Devout Mother, that made a Cataplasm of the * Eucharist, and applyed it with great Faith to the eyes of her Son, who was born with his eye-lids joyned together; and that the Child had his eyes opened; the miraculous effect shewed that his pious Mother, had a strong Faith; but is no argument that she believed it to be only Bread, or a mere commemoration of the Body of our Lord; or that it was a Custom in the Church to make Plaisters of it.

union with one another, being often called by his name; but was

But because our Author is so positive, that the Church for above a 1000 Years neither required nor taught this Adoration; I will here give some few expressions of the Fathers to cool his courage, and shew how little conversant he has been in their writings, and with what boldness some men will talk, when they are engaged to defend even a bad Cause.

Ita, super hoc dominicum corpus super pectus ejus (cum magna reverentia) ponitur, & sic sepelitur cum gradibus.
Greg. dial. l. 2. c. 24.

Apul. Beron. Ann. 648. §. 15. Conc. 3. Constant.

Aug. per. impref. contra Julian. l. 3. c. 164.

What this Eucharist, was is uncertain, the Blessed Bread frequently given in the Church in ceremony of our thanksgiving, not the Sacrament.

§. 96. Adoration of our Lord in the Eucharist very antient.

Dim. Aresp. de
Eclcf. Hierarch.
c. 3 pars 3.
Pag. 245. B.

If I mention St. *Denis* the *Arropagist's* Prayer to the Blessed Sacrament, or How he relates many of those Ceremonies which we now use, and in particular a kind of Elevation, which he calls *a showing it to the People*, my Adversary will perhaps tell me I mistake the Man: but he dare not, I hope, say, but that at least he who writ that Book, lived long before his 1000 Years, the time he has prefixed for the Epocha of this Adoration.

If the Defender had Read (a) St. *Augustin*, he would have told him, it was so far from being a Sin to adore the Flesh of Christ in the Sacrament, that they sinned who did not adore him.

(a) *Quæro quid sit scabellum pedum ejus, & dicit mihi Scriptura, Terra scabellum pedum meorum;*

Fluctuant convertio

modum ad Christum, quis ipsum quæro hic? & invenio quomodo sint impietate adoratur terra, sine impietate adoratur scabellum pedum ejus, Satis; et enim de terra terram, quis caro de terra est, & de carne Maria carnem accepit. Et quis in ista carne hic ambulavit, & ipsum carnem nobis mandavit credidit ad scabellum ididit: nemo autem illam carnem mandavit, nisi prius adoraret: incertum est quomodoque adoratur ista scabellum pedum Domini; Et non solum in peccatis adorandum, sed peccatis non adorandum — Etenim ad terramque subter [Sacramentalem] cum ut incensum aliquis proferatur, non quæ terram immutat, sed illum Sanctum, cujus pedum scabellum est quod adoratur. Aug. in Ps. 98. Tom. 7. pag. 1104. C.

(b) *Mentur-
verunt corpus
humilitatis Domi-
ni sui tiam di-
vites terre, nec
sicut pauperes susci-
piunt sunt usque ad
imitationem, sed
tamen adorave-
runt. Ibid. pag.
105 A. Item*

*Epist. 130. ad Romanos cap. 17. Et ipsi quidem adhaesi sunt ad mensam Christi, & accipiunt de corpore & Sanguine ejus: sed adorant tantum, non aliam adorant, quod non iustitiam — Et ipsi omnes ad mensam man-
ducant: & adorant; non tamen adorant, quæ non adorant: & sicut iustitiam.*

(c) *Eaque per
scabellum erra
intelligitur, per
terram autem caro
Christi, quam
hodie quoque in
Mysteriis adora-
mus, & quem
Apostoli in Domi-
no Jesu adoramus.
Amb. de Epi-
st. lib. 3. cap. 11.*

(d) *Panis dulcis-
simus, non palatum
cordis mei, ut sen-
tiam suavitatem
amoris tui, sicut*

*ad omni tempore, ut nullum propter te amem vel cruciari. Panis meus, panis patrum, panis amicum, qui in scabellum de
celis, & de vitæ mundo, venit in cor meum, & amicum meum non inquit inquit meum caput & scabellum. Etenim panis propter
ad missam. (e) Cent. 4. cap. 430. (f) *Problema de Somme sainte esprit Catholicisme, pag. 101. Apud Bachelors Theor.**

of the Mass. pag. 207.

Had he Read the same (b) Holy Doctor upon these words of the Psalmist, *Edent pauperes & saturabuntur* — *Manducaverunt & adoraverunt omnes pingues terre*, he would have found this Exposition, that the proud and haughty of the earth approach to Christ's table, receive his Flesh and Blood, but they only Eat and Gorge, but are not filled, because they do not hunger and thirst after Justice, whereas the Poor and humble Eat and are filled because they follow him.

Neither did St. *Augustin* invent this Doctrine of his own head, but received it from his Master (c) St. *Ambrose*, who did not only Expound the same words *Adorare scabellum pedum ejus*, after the same manner, affirming that they adore the Flesh of Christ in the Mysteries, (not in Mystery:) but also has particular (d) Prayers to the Blessed Sacrament; which so offended the (e) Centurions, that they reproved them, saying, they contained an adoration of Bread in the Sacrament; and made (f) Mr. *Parkins* reject them as none of St. *Ambroses*, for this sole reason, *ibi adoratio Sacramenti*.

I shall not mention any more of the Latin Fathers for this Adoration. And for the Greek Fathers (g) St. Chrysostom was wont to compare the Altar with the Manger, and affirmed we ought to imitate the *Adagi* who *Adore* him in the Manger; whereas we see him, not in the Manger, but on the Altar; not in the Arms of a Woman, but the Priest standing by him, and the Spirit with great power hovering over the proposed Mysteries. In his Liturgy we find the Priest, the Deacon, and the People, ordered to adore with Piety and Devotion: He tells us also, that their custom was then to (h) Pray to the Lamb lying there, for the souls of the Dead. He affirms The Angels to be (i) present at this wonderful table, and to compass it about with reverence; and in confirmation of it reports, that an aged holy man, to whom God had revealed many mysteries, was thought worthy by almighty God to see such an Angelic Vision.

St. Gregory Nazianzen reports how his Sister Gorgonia being sick, prostrated her self before the Altar, and calling upon him who is worshipped on it, &c. O Miracle (says he) she went away presently in perfect health.

We Read also in St. Basil, that in his time there was a prescribed form of Prayer, or words of Invocation when the Blessed Sacrament was shewed to the people.

om, he says: *Invocatio verba, dum stantur panis Eucharistia & caliculus benedictionis qui*

(g) See the whole
2. Homily of
St. Chrysostom
upon the first of
the Corinthians
& Orat. de Sancto
Philagorio, Rom.
31. Al pop. An-
tisch. Ac magi-
quidem nihil ali-
ud quam adora-
vunt, sibi vero,
si cum para ac-
cesserunt, circa
permittuntur ut
sumat, & sumpto
domum euan.
(h) Hom. 41. in
1 Cor.
(i) De Sacramen-
to, l. 6. c. 4.
& Hom. 1. de
Verbis I. i. i. e.
N. m. Orat. 11.
que est de Gorgo-
nia sorore.

St. Basil, de Spi-
ritu Sancto c. 17.
where mention-
ing several un-
written Traditions
scriptis reliquis

In a word, all Antiquity speaks of this Adoration; all the Liturgies both of the Latin and Greek and Abyssine Churches, shew the Practice of it long before our Defender speaks of; so that a Treatise might be made a part of this, to the eternal shame of those who are so bold as to say, that the Church neither required nor taught it for above a thousand years.

From these and several other the like passages of antient Fathers I conclude quite contrary to the Defender, that seeing the Primitive Christians did adore our Blessed Saviour in the Sacrament, and Pray to him, they did believe him to be really present in it.

I pass by the wonderful respect that was shewn to the Sacred Vessels, Corporals, and other Utensils, consecrated to the Service of the Altar; neither lay persons, nor yet they who had only taken the minor Orders, being permitted to handle those

which

which had touched that Adorable Sacrament. I omit the Reverence with which it was received; and the wonderful care lest any drop or particle should fall to the ground, and the punishment inflicted upon them that should let it fall (which caution was not used towards the water of Baptism, though Holy also,) neither will I insist upon the receiving it fasting, as St. *Augustin* says, *in honorem tanti Sacramenti*, in honor of so great a Sacrament; nor of the admonition that was given to married persons to live continent certain days before their Communion; nor of the manner of reserving the Sacrament in Silver Doves, in Golden Towers and Tabernacles; nor the care they had, lest Infidels or the Catechumens should be present at those Sacred Mysteries; These were not accidental, or at hap-hazard, but the deliberate practices of those Primitive Ages; and I think ought rather to be considered than those pretended instances brought in by my Antagonist.

§. 98.

They who desire to see more, let them read the two Discourses lately published concerning this point; and *Brierley's* *Liturgy of the Mass*.

I will conclude, with this one Reflection, which I desire all thinking persons to consider: If the Doctrine of the real and substantial Presence of Christs Body in the Sacrament carried with it so many Absurdities as our Modern Authors would make us believe; and the Adoration of Christ in the Sacrament was so manifest an Idolatry, as they pretend; all Christians certainly, who were tender of their Salvation, must needs have had an abhorrence of, and so much the greater aversion from that practice, by how much it was more contrary to their great Principle, that *God only was to be Adored*. Seeing then it is manifest by the concession of Protestants and public Records of every Nation, that the Adoration of the Sacrament was publicly practised, not in one corner of the World only, but throughout all Christendom for this last 800 Years; and that no persons, that we know of, ever contradicted that practice, but such as were immediately condemned as Heretics: Seeing also the plain expressions of the Primitive Fathers, shew this to have been also practised in their days; and that no beginning of this practice can be shewn; we must necessarily conclude, that our Modern Authors are deceived, both as to the Absurdities with which they charge the Doctrine,

and

Art. 19, &c. §. 99. *Of the Sacrifice of the Mass.*

123

and the Idolatry of the Practice : and that the Church in all those Ages did believe, as we do, that Christs Body and Blood was truly, really, and substantially present in the Sacrament, and there to be Adored.

ART. XIX, XX, XXI

Of the Sacrifice of the Mass.

HAVING been of necessity so prolix in the foregoing Article, I hope my Readers will excuse me if I be short in these which follow, and are but consequences of a Real and Substantial presence.

§. 99. What a Sacrifice is.

The word Sacrifice has various acceptations. Some times it is taken Improperly or Metaphorically, for any act of Devotion referred to the Honor and Worship of God, as Prayer, Alms-deeds, Praise, Contrition, &c. But when we speak properly, we intimate an External act of Religion, whereunto the office or function of a Priest is ordained. *Hebr. 5. 1.* And according to this acceptation we define a Sacrifice to be, An External act of Religion, whereby a Priest lawfully called, offereth unto God alone some Sensible and Permanent thing, with alteration or real change thereof, in due acknowledgment of Gods sovereign Dominion over us, and our all-dependance on his power and providence.

Our Defender in this, and the following Articles (as formerly in his Exposition) seems to lay the stress of the cause upon the Council of *Trents* calling this *truly* and *properly* a *Sacrifice*; whereas he thinks it is only *Metaphorically* so: And will have nothing to be called *truly* and *properly* a *Sacrifice*, in which there is not a *true and real destruction*, or *slaying of the thing Sacrificed*; and cites *Bellarmin* in the Margent for it. In answer to which I need only give that very objection of the *Cardinal* at length, in which any one will see that our difference here is *more* in the Name than in the Thing, tho' however this must be represented as one of those *Errors which most offend the Church of England*, and our bleeding divisions must be kept open to the ruin of both Church and State.

R

Cardinal

Cardinal Bellarmine being about to shew the several opinions concerning the Essence of a Sacrifice, and in what part of the 'Mass it consists, tells us, that some place it in the Consecration, 'for this reason, because they will have the Essence of a Sacrifice 'to consist in a slaying of the Victim; but by that act only there is 'a true Immolation of Jesus Christ, viz. a separation of his Body 'from his Blood by the words of Consecration, tho' the natural 'concomitance hinder the Blood or Soul from being truly separated from the Body.

*Denique vel in
Missis sua vera &
realia Christi ma-
tatione & occisione,
vel non fit. Si non
fit, non est verum
& reale Sacrifi-
cium Missæ: Sa-
crificium enim
verum & reale,
veram & realem
occisionem exigat,
quando in occi-
sione ponitur
essentia Sacri-*

*ficii. Si autem fit: ergo verum erit dicere, à Sacerdotibus Christianis verè & realiter Christum occidi, at hæc Sa-
crilegium non sacrificium esse videtur. de Missa lib. 1. cap. 27. pag. 873. A.*

§. 100.
The essence
of a Sacrifice
consists not in
slaying the
Victim.

Page 66.
Four things
required to a
Sacrifice.

From this manner of Arguing any one may see that it is neither the Cardinals, nor the Churches opinion, that the Essence of a Sacrifice consists in Slaying of the Victim: But yet we acknowledge a True and Real Sacrifice in the Mass. And had he gone a little farther in this Author, he would have seen how all the Essential parts of a Sacrifice are contained in it.

Our Defender in his Exposition tells us, there are Four things required to make a Sacrifice. 1. That what is offered be something that is Visible. 2. That of profane which it was before, it be now made Sacred. 3. That it be offered to God. And 4th, by that offering suffer an Essential destruction. And supposes the greatest part of these conditions, nay all of them, to be evidently wanting. Now Bellarmine in this same place tells him, that three of these Conditions are found in the Consecration of the Eucharist, and the other is evidently included in them.

First (says he) a Profane or common thing Bread, is by Consecration made the Body of Christ, the Visible Species of Bread remaining; neither does it follow from thence, that Bread is only Sacrificed,

but

but that which remains, the change being made.

2. *That Sacred thing which remains under the Visible Species, is offered to God, by being placed upon the Altar.*

Lastly, By Consecration that which is offered is ordained to a True Real and external change and destruction, which was necessary for the Essence of a Sacrifice: for by Consecration the Body of Christ receives the form of food; but food is ordained to be Eaten, and by that to a change and destruction: neither is that any objection, that the Body of Christ suffers not, nor loses its natural being when we receive the Eucharist: for it loses its Sacramental being, and thereby ceases to be really upon the Altar, ceases to be a sensible food. The Cardinal being thus Vindicated, I say,

From hence it appears how falsely our defender in his Exposition, pag. 65. accused the Cardinal of saying that, Either Christ Sacrificed in Eating, or there is no other eating in which he can be said to have done it.

Read his 7. Proposition In the same 17. Ch. of his 1. Book, *Sacramenti consumptio ut sit a Sacerdote Sacrificium p. 71 est essentialis, sed non tota Essentialis.* And the 8th, *Consecratio Eucharistica ad Essentiam Sacrificii pertinet.* The words of Bellarmine which he cited are these, *Christus igitur ante Consecrandum & consumendo Sacrificavit, ante unctum modo Sacrificavit.* But it was not to his purpose to put in *consecrandum*.

Our Defender cannot deny, but that the Prophets in the Old Law foretold, there should be *daily offered* amongst the Gentiles a *pure Oblation*, and that in the time of Antichrist, the *daily Sacrifice* should be taken away: He cannot also deny but that the New Testament speaks of *Altars* and *Priests*. And that the Fathers of the Primitive Church usually called the Eucharist a *Sacrifice*, an *Oblation*, an *unbloody Sacrifice*, a *Sacrifice* which *Deacons had not power to offer, but only *Priests*, and the like Expressions. Upon what ground then can he pretend that all these Expressions were Metaphorical, and endeavour to elude all these, by sticking firm to his Notion of a Sacrifice that *there can be no true offering without suffering*; And because, Christ does not suffer in the Mass, therefore he is not truly Offered? The Bishop of Meaux, one would have thought has fully removed that difficulty, telling him, that if we take the word *Offer* in the sense it is made use of in the Epistle to the *Hebrews*, as implying the Actual death of the Victim, we will publicly confess that *Jesus Christ* is now no more Offered up, neither in the Eucharist, nor any where else. But because this word has a larger signification in other places of Scripture, where it is often said, we offer up to God what we present before him, the Church, which forms her Language and her Doctrine not from the sole Epistle to the *Hebrews*; but from the whole body of

Malac. 1. 11.

3. 3.

Ezra, 66. 21.

Dan. 11. 31.

13. 11.

Hebr. 13. 10.

compared with

the 1 Cor. 10.

* Perennis ad Sanctum magnumque Concilium quod in quibusdam locis & civitatibus, Presbyteris gratiam Sacrae communionis Diaconi porrigant quod nec regula, nec consuetudo tradidit, ut ab his qui potestatem non habent differant; illi qui offerunt Christi corpus accipiant. Conc. Nic. Primum can. 18. Tom. 1. Conc. pag. 344.

‘the Holy Scriptures, is not afraid to say that Jesus Christ Offers up himself to God wherever he appears before his Face upon our behalf, and that by consequence, he Offers up himself in the Eucharist, according to the Holy Fathers expressions.

We affirm then that in the Mass is Offered up to God a True proper and Propitiatory Sacrifice. A Sacrifice in remembrance of that on the Cross, and applying to us the benefits there purchased for us. A Sacrifice in which Jesus Christ is both the Priest and the Victim. But yet no bloody Sacrifice. Here is no Death of the Victim, but in Mystery and representation. But however it is a True and proper Sacrifice, as Christ is truly and properly a Priest for ever after the order of Melchisedec.

§. 101.

Expos. Ch. of Eng.
Pag. 67.

A Falsification.

I might here have taken notice how this Expositor brings in the Bishop of Meaux, observing that the Author of the Epistle to the Hebrews concludes, that there ought not only no other Victim to be Offered for sin after that of Christ, but that even Christ himself ought not to be any more Offered: and makes his Advantage of it. Whereas, if he had added the next words, they would have solved the Difficulty. For the Bishops words are, that the Apostle concludes we ought not only to Offer up no more Victims after Jesus Christ, but that Jesus Christ himself ought to be but once Offered up to Death for us. But these last words were overseen by our Expositor, or he was loath to trouble himself with such distinctions, as make for Peace.

I might also take notice how cautiously the Defender avoids my question concerning what the Church of England holds concerning her Priests, whether they be truly Priests or no; whether she acknowledge a Sacrifice and an Altar, truly and properly speaking or no; tho’ possibly not in such a rigorous sense as may be put upon the words. To all which he returns a profound silence.

As for the Reflections upon what has been said, I leave the Reader to make them himself; and hope, if he have a True Zeal for the Salvation of his Soul, he will seriously consider the premises, and heartily beseech Almighty God to enlighten his mind to the knowledge of his True Faith, without which it is impossible to please him.

ART.

A R T. XXII.

Communion under both Species.

THe Vindicator tells me, that I advance Three Arguments in this Article *from the public Acts of their own Church. The first false. The second both false and unreasonable. And the third nothing to the purpose.* By which I see he is not unskilled in Multiplication; and very willing to cast the Lye upon me, if he could: But the *false, the unreasonable, and the impertinent* will be found perhaps to lye at the Accusers Door.

§ 102.
The Vindicators Arguments shewn to be neither false, unreasonable, nor frivolous.

My Argument was but one, and I think neither unreasonable nor impertinent. He had told me from their 30th Article, That the Church of England declared, that the Cup ought not to be denied to the Lay-people; for as much as both parts of the Lords Supper by Christs Ordinance and Commandment ought to be administered to all Christian men alike. From hence I Argued, that if the Church of England allowed the Communion to be given under one Species in cases of Necessity, she was not consonant to her self, nor agreed with her 30th Article, which looked upon it as the express Command of Jesus Christ to give it under both Species; and his express Commands are certainly indispensable. Also that if she did allow it lawful to give it under one kind in cases of necessity, the Arguments which the Bishop of Meaux had brought against the Calvinists of France, were equally in force against the Church of England, viz. that they must not deny, but that both Species were not by the Institution of Christ Essential to the Communion; seeing no necessity could require us to go contrary to an Essential Ordinance of Christ.

Art. 30.

But that the Church of England did allow her people to Communicate under one Species, in case of Necessity, I proved from Edward the Sixths Proclamation, before the Order of Communion. In which I said, he had ordained, 'That the Sacrament of the Body and Blood of our Saviour Jesus Christ should from thenceforth be commonly delivered and Administred unto all persons within this our Realm of England and Ireland, and other our Dominions under both kinds, that is to say, of Bread and Wine. *except necessity otherwise require.* This, he says, as thus alleged, is *false*, because Edward the 6th in that Proclamation does

does not ordain any such thing, but only says, that forasmuch as in his High Court of Parliament lately holden at *Westminster* this was Ordained— Therefore, He for the greater Decency and Uniformity of this Sacred Eucharist now thought fit to appoint the following Form and Order for the Administration of it. Let it be so, if you please, that *Edward the 6th* did not by vertue of this Proclamation ordain it; yet the inserting of that Act of Parliament into that Proclamation served as a Rubrick to inform all those who were to Administer that Sacrament; that if necessity required it, they might give it in one kind. And my Argument has gathered strength by being opposed, seeing it has now not only a Proclamation, but an Act of Parliament to back it.

But he says, it is also *unreasonable to Argue as to the present State of the Church of England, from what was allowed only, and that in case of necessity too in the very beginning of the Reformation*. If the Church of *England* had Repealed this Act of Parliament, or by some Authentic Act or Canon declared it to be void, it might have seemed unreasonable in me to produce it. But if this Act be still in force, I see no reason why we may not justly conclude, that the Church of *England* holds it lawful in cases of necessity to Communicate only under one Species; which if she do, all her Arguments against Catholics (as if they deprived the people of an Essential part of the Sacrament, violated Christs Ordinance, gave but a half Communion, and the like) have as much force against her self, as us. And if she leave it to her Ministers to judge when necessity requires it to be given only under one kind, why will she deprive the Catholic Church representative of that Power? And if a natural Reason, such as is a loathing of Wine, may induce private Pastors not to give the Cup, to some particular persons; why may not a Supernatural Reason, such as is the detection, and by that means, the refutation of an Heresy, not to mention the avoiding of many indignities, &c. induce such a Church representative to command that which was already practised by most Christians, especially knowing that she deprived them of nothing which was Essential to a Sacrament?

As for the Note, I made use of it only as a thing fit to be remarked, and not as an Argument against communicating under both kinds. However I might justly conclude, that if under one Particle the whole Body of Jesus Christ be contained; and this

Body

Body be now a living Body, (which it cannot be, unless the Flesh and Blood, the Soul and Divinity be united) They who receive one Particle, receive whole Christ, and with him his Gifts and Graces, that is, a full Sacrament.

So that the first Falsity he accuses me of is (as you see) a plain mistake: I do not say he had no Reason for it; because the Printer had indeed placed the Citation in the Margent, over against a wrong place; but had he considered the sense, he might have saved that ungentele Answer. The second Argument, as he calls it, is neither false in the bottom, nor unreasonable. And if the last be not so convincing an Argument, yet does it not want some force. And I will add to this Note another, which I desire the Defender to take notice of, that that Act of Parliament, tho' it ordained Communion under both kinds, unless in cases of necessity, yet was so moderate as not to condemn thereby the usage of any Church out of the Kings Majesties Dominions. Which moderation had he been endowed with, he would not have expressed such detestation of the Doctrin, nor passed so severe a Sentence against the Catholic Church for the Practice.

PART III.

A R T. XXIII.

Of the Written and Unwritten Word:

THE Defender having so ingenuously confessed, that the Unwritten Word or Tradition, as to that Gospel which our Blessed Saviour preached, was the first Rule of Christians; that this and the written Word are not two different Rules, but as to all necessary matters of Faith one and the same; and the unwritten Word was so far from losing its Authority, by the addition of the written, that it was indeed the more firmly established by it: And having acknowledged for himself, and his Church, that they are ready to embrace any Tradition though not contained in the written Word, provided that they can be assured it comes from the

§ 103.
Epses. Doct. Ch.
of England.
pag. 75. 76.

How to know
Apostolic
Tradition.

§. 104.

I.
The nature of
Tradition in
this case.
Divine Truths
surpass the
reach of Hu-
man reason.

II.
They were
taught by the
Apostles to all
Countries.

III.
And they were
obliged to de-
liver them to
their Posterity,
without
any Essential
alterations.

IV.
There must be
Heresies.

A connivance
at them is
damnable.

V.
This Age must
necessarily
know what
was taught in
the last.

the Apostles; or that it can be made appear to have been received by All Churches in All Ages; I thought it necessary to propose a certain means by which we might come to know what had been thus delivered; and that grounded upon the very nature of Tradition. But this the Defender now opposes and I shall endeavour to make clear. In order to which we are to consider,

First, as to the thing it self; that we speak here of Divine Truths, which surpass the reach of human Reason, revealed to the Apostles; which Truths the Apostles were obliged to teach to the Faithful then living, without addition or diminution; and the Faithful then living, were also tyed under the same Obligation, to deliver the same Divine Truths in like manner without addition, diminution or alteration to their Successors, and they to theirs in every Age.

2/y. These Truths were to be taught in all Countries and Kingdoms, by the Apostles and their Successors; and not only taught, but practised: So that what one Country or Nation learned from one Apostle, the same was another to learn from another, and a third from a third, a fourth from a fourth, &c.

3/y. The obligation of delivering these Truths without addition, diminution, or alteration, was and is the strictest that can possibly be imagined; viz. the forfeiture of eternal Happiness; and the incurring of eternal Torments. So that whoever should undertake to teach his own Invention for a revealed Truth, or to deny a known revealed Truth, because it was not agreeable to his Fancy, or Interest, and taught others to do the same, could not but know that he did not perform his Obligation, and therefore justly incurred that penalty.

4/y. But if such Men did arise (as there must be Heresies,) who would not rely upon what had been taught them; but, proud and conceited of their own abilities, would form to themselves new Notions of things, and rely upon their own Wit or Judgment, even to contradict those delivered Truths, or interpose others not delivered: A silent Connivance in Pastors and Teachers in that case, suffering their Flock to be seduced, would be a Crime not much inferior to that of the Seducers, and would deserve no less a punishment.

5/y. It is absolutely impossible that any thing can be taught in this Age contrary to what had been delivered in the immediate foregoing Age, but that this Age must necessarily know it to be

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an Innovation: And therefore it is absolutely impossible to make a whole Age believe; they had not been taught a Doctrine as a delivered Truth, when their Fathers of the immediately preceding Age had actually taught them, that it was delivered.

6ly. It being thus manifest, that it would be absolutely impossible for an Error against a delivered Truth, to spread it self over the Face of the World without being perceived by them, to whom that Truth had been delivered; so is it absolutely inconsistent with the nature of Man, to think that such an universal Deluge of wickedness and delusion should happen, that all Pastors and People of whole Christendom should in any one Age combine together to deceive the next Age, and either deliver to them an Error as a delivered Truth, or make a delivered Truth pass for an Error, when they could not but know that the doing of it must necessarily be a Sin, which, unrepented of, would bring Damnation; and that no Repentance could be without making a just satisfaction.

7ly. From hence I conclude that if in any one Age we find all Christians agreeing that such a particular Doctrine or practice was delivered to them, as coming from the Apostles, it must necessarily follow, that the Age next preceding that, did also believe it to be a Truth so delivered; because no reason can be given, nor cause assigned why the Pastors and People of so many different Countries and Interests, otherwise solicitous for their Salvation, should all combine together to damn their own and their Posterities Souls, and deliver that as a Tradition to their Successors which they had not received from their Predecessors.

8ly. From hence I also conclude, that the present Church in every Age is the best Judge of what is universal Tradition, and what not; and that the way to know her Judgment, is to regard the uniform voice of her Pastors and People, either declared to us by the most universal Councils that Age can afford; or by her universal practice.

9ly. Moreover, besides this moral Impossibility that the whole Church in any one Age should conspire to teach a Doctrine, as traditionary, which they had not been taught by Tradition; we have further the Promise of Almighty God, that the Gates of Hell shall not prevail against his Church, that he will send the Holy Ghost the Comforter, who shall remain with her Pastors and Teachers

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Error cannot
spread it self
insensibly.

VII.

All persons
would never
combine to
damn their
own Souls, by
renouncing
what they had
been taught.

VIII.

The present
Church in
every age is
the best judge
of what is
universal
Tradition.

IX.

This Church
is secured
from error
by Gods Promise.

to the end of the World, and teach them all Truth; that these Pastors and Teachers shall be our Guides, lest we should be led away with every Wind of Doctrine; and several other the like Promises. So that,

105. And Lastly, I say, Tho' it were possible, according to Nature, that all Mankind should at once be so forgetful of their Happiness, as to combine to damn themselves and their Posterity by teaching what they had not been taught; yet has Gods Promise of being always with his Church, secured her from falling into such a damnable State; and therefore we may securely rely upon her Testimony; and particular persons or Churches are obliged to submit to her Sentence, and not to contradict those Doctrins upon a supposal (as our Expositor does) That they are so far from being the Doctrine of the Apostles, or of all Churches, and in all Ages, that they are perswaded they are many of them directly contrary to the written Word.

Boos. D.B. ch.
of Engl. pag. 76.

§. 105.

The nature
of Error with
the rise and
progress of
it.

I.
All Error against Faith
is of a later
date than
Faith.

II.
Error cannot
imitate Truth
in all things.

Having thus explicated the progress of Truth, and shewn what natural means God has established to secure us in the knowledge of it, and how impossible it is for the whole Church in any Age to deviate from it: it will not be amiss in few words to shew also the rise and progress of Error, and by what Arts it is usually propagated, which will be the ready way to detect it. And in order to this we may reflect.

1. That an Error in Faith is Twofold, either affirmative or negative. A negative is a denial of a Truth, which had been revealed, and propagated over the whole World; An affirmative is an Affirmation of a falsehood for a revealed Truth, when it had not been so revealed nor propagated; from whence it necessarily follows, That all Error against Faith is of a later date than Faith it self, and being such can never, tho' it pretend to it, shew an uninterrupted Tradition from those to whom revealed Truths had been first committed.

2. Truth is so amiable in it self, that if Error did not endeavor to cloath it self in its Dress, no persons would embrace it, but it is impossible for Error so to counterfeit Truth but that there must be some Essential difference, some characteristic note, by which the one may be fully distinguished from the other.

3. These Errors being as I said either the forsaking of a known Truth delivered to that Age by the foregoing, or an introducing

of

of a Novelty which had not been Delivered. It manifestly follows that amongst all the pretences which Error can make for it self, it can never at its first rise challenge to have been delivered by the immediate foregoing Age, but must take a leap to some forgotten time, and pretend the immediate foregoing ages to have been deceived, and either through negligence to have forgotten what had been taught to their Predecessors, or for want of Vigilance to have suffered Errors to creep into her by degrees, till they spread over the face of the whole World.

The letter of Scripture suffering various Interpretations, it is plain that Error may pretend to Scripture; the ancient Fathers being likewise dead, and not able to vindicate themselves, their writings may be wrested, and Error may make use of them to back it self; Reason too being byassed by Interest, Education, Passion, Society, &c. may be led away, and form specious Arguments for what is false. Fancy also may be led astray, and as experience tells us, may pretend new lights, which, like the *ignis fatuus*, leads men into error; Tradition only rests secure, and Error can never plead for that without pretending some interruption. Thus tho' the *Arians* Pretended Scripture, the writings of the Fathers of the first Age, Reason, and it may be a fancied Light within them, yet could they not pretend to an uninterrupted Tradition, because that Age in which they first begun to teach, withstood them, and they themselves accused that and the foregoing Age of Error.

It is then the distinguishing note of Error, to cry out against Tradition or the Unwritten word, and her plea is always as I said either the Forgetfulness of the preceding Ages, or their want of Vigilance; and thereupon she dares never stand to the Judgment of that present Age in which she Begins to appear, but appeals (forsooth) to the purer times next the Apostles, to the fountain head, to the written Word, to some dark expressions of the Fathers of the first Ages, or the like, as thinking her self secure, because she can give some plausible reasons for her Tenets.

But if we examin her plea we shall find it groundless: For if we consider the constitution of the Church of Christ, and the nature of the Doctrins which she teaches, we must necessarily Conclude that, it is impossible for her either to be so

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Negligent,

Error at its first rise can never pretend an interrupted Tradition.

IV.
An uninterrupted Tradition is the distinguishing note betwixt Truth and Error.

V.
Error always accuses the Church in the preceding age.

VI.
But the Constitution of the Church, the Nature of the Doctrins of Christ, and her Ceremonies condemn this Plea.

Negligent, as to forget the Essential Truths delivered to her; or so Careless, as to suffer destructive Errors to spread themselves insensibly.

VII.

The Constitution of the Church is such, that there are vigilant Pastors and Teachers set over the whole flock by Almighty God, who are obliged to watch over their people, lest they should be led away into Error, and have had the promise of the same Omnipotent God, that he will be with them to the end of the World, teaching them All Truth, and by consequence securing them from Destructive Errors. So that tho' it were possible by the course of Natural causes that all the Pastors and Teachers in the World, should in some one Age or other forget to teach a delivered Truth; or be so negligent as to suffer an Error to creep in by degrees, and spread it self from Country to Country, or from Age to Age, till some more vigilant persons should arise to reestablish Truth or detect falsehood; Yet if we consider the promises of Almighty God, and the Vigilance he has over his Church, we may securely rely upon him, that he will never suffer his Church to be thus prevailed against, nor such an Universal Negligence or Lethargy to predominate in her.

VIII.

Moreover, even her Speculative Doctrins are so mixed with Practical Ceremonies, which represent them to the Vulgar, and instruct even the meanest capacities, in the obstrusest Doctrins, that it seems even impossible for any to make an alteration in her Doctrin without abrogating her Ceremonies, or changing her constant practices. And it must needs appear to any considering man, even abstracting from the aforesaid promises of Almighty God, that it is impossible that any Age should forget to practise what the preceding Age had taught them; or cast off universally her received Ceremonies, and neither Pastors nor people speak against such Innovations.

IX.

These things considered I think I had just reason to say, that the present Church in every Age was to be judge of the universality or not universality of Tradition; and that if she declared her self, either by the most general Council that Age, all things considered, could afford; or by the Constant Practice and Uniform voice of her Pastors and People, every private Church or person ought to submit to her decisions.

But

Art. 23. §. 106. *Of the Written and Unwritten Word.*

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But this Doctrin will not down with our Defender, who has so great a deference for a Church that he is not afraid to say, that any private or individual person may examin and oppose the decisions of the whole Church, if he be but evidently convinced that his private belief is founded upon the Authority of Gods Holy Word. And he has two reasons he says, why he cannot assent to this method of judging which is universal Tradition.

1. Because it is a matter of fact whether such Doctrins were delivered or no, and this matter of fact recorded by those who lived in or near that first Age of the Church: if then the Records of those first Ages contradict the sentence of the Church, any man who is able to search into them, may more securely rely upon them than upon the Decrees of a Council of a later Age or the voice and practice of its Pastors and People. And this he says is the case in many things betwixt them and us.

But Good Sir, weigh a little the force of your Argument, and see whether it be not built upon a mere supposition, that the Church has erred or may err in the delivery of her Doctrins; even against the plain words of Scripture, or positive Testimony of the Fathers. But such an absurdity being supposed, what wonder if many others follow after.

Again, tell me, are those Records you speak of plain to any one that is able to search into them? If so, I hope the Church is as clear sighted and able to search into them, as any individual Church or person: Or are they obscure? And then I suppose you will allow the universal Church's constant practice in that Age, or her declarations in her Councils to be at least a better Interpreter, than such Private persons or Assemblies; And if the Catholic Church examining those passages in the antient Fathers tells me they are so far from contradicting her Practices or Doctrins, that if rightly understood they speak the same thing with her, I think there lyes a greater obligation on me to submit my Judgment to that of the Universal Church, than obstinately to follow my own sense, or that of a particular Church dissenting from the whole. And that this is the case betwixt Catholics and Protestants the Defender knows, and the Reader may gather from this Treatise.

But the Defender has yet a more cogent reason against this method, which is that it is apt to set up Tradition in competition with the Scriptures, and give this Unwritten word the upper hand of the Written.

Had

§. 106.

Deience pag. 77-80.

The Defenders Arguments against this Judge of Tradition answered.

1. Objection.

Answer.

§. 107.

2. Objection.

Tradition and
Scripture are
not Competi-
tors.

Of the Authority of the Church. Art. 24, 33, §. 108.

Had he said, that this method would be apt to set up the Decrees of Councils, and the judgment of the Church before the Private spirit or judgment of Particulars; I should readily have granted what he said. But I see no competition in our case betwixt Scripture and Tradition, but that they both strengthen each others Testimony, unless he will have the Text and the most authentic Comment to be competitors.

Now the Defender looks upon it as a high affront to Scripture, that the Church's decrees or practices should obtain and be in force with all its members, when many of them may be persuaded that they cannot find what she decrees in, nay, that it is contrary to the word of God. And declares for himself and all his Party, 'That they cannot allow that any particular Church or Person, should be obliged upon those grounds to receive that as a matter of Faith or Doctrine, which upon a diligent and impartial search appears to them not to be contained in, nay, to be contrary to the Written word of God. For in this case he thinks it reasonable, that the Church's sentence should be made void, and the voice of her pretended Traditions silenced, by that more powerful one of the lively Oracles of God.'

But had he expressed himself clearly and according to the point in question, he should have said, that the sentence of the Church was in such cases to be made void, and every mans private interpretation of Scripture (if he be evidently convinced that it is according to the word of God) preferred before the Decrees of General Councils, or the uninterrupted Practice and Preaching of her Pastors. But of this Argument more in the next Article.

A R T. XXIV, XXV.

Of the Authority of the Church.

§. 108.

THe Authority of the Church is a point of so great Importance, that being once established, all other Doctrins will Necessarily follow.

The Concessions which our Defender had made in his Exposition, were indeed such as might very well have given us hopes he would have submitted to the natural consequences of them: but

but we might well be surpris'd to see them so suddenly dash'd, by such wild Exceptions as do not only destroy all Church Authority, but open a way to as many different Opinions in Religion, as there are persons inclined to make various interpretations of Scripture, and headstrong enough to prefer their Own sense, before that of Others.

What I pray avails his Concessions, that the Catholic Church is established by God, the Guardian of Holy Scriptures and Tradition: That she has Authority not only in matters of Order and Discipline, but even of Faith too: That it is upon her Authority they receive and reverence several Books as Canonical, and reject others as Apocryphal, even before, by their own reading of them, they perceive the Spirit of God in them: And, that if as universal and uncontroverted a Tradition had descended for the Interpretation of Scriptures as for the receiving of them, they should have been as ready to accept of that too: [surely he does not mean such a Tradition as no one ever called in question; for there is scarce a Book of Scripture but some Heretic or other has questioned whether it were Canonical or no] What (I say) do such Concessions as these avail us, when he allows every Clobberer, nay, every silly Woman (for he excepts no body) the liberty, not only to examine the Church's Decisions, but to prefer their Own sense of Scripture before that of the Whole Church?

This position is so Extravagant that I think I need only give it in his own words, to make him and all that party, who he tells us have approved his Book, either ashamed of this Doctrine and recal it; or else declare they admit no Authority in the Church: and this I shall do as I examine his Exceptions in their order.

His first Exception is, that the Church of Rome is only a particular Church, and therefore cannot be properly called the Catholic Church.

To this I answered, that we did not intend by the Roman Catholic Church, the particular Diocese of Rome; but all the Christian Churches in Communion with the Bishop of Rome. And that this alone was the Catholic Church I proved fully by the marks assigned by the Nicene Creed, viz. of Unity, and by consequence of freedom from Schismes and Divisions; of Sanctity, and by consequence of being free from Heresies, Idolatries, Superstitions and other Essential Errors: of Universality also with that

The Defenders Concessions.

Expos. pag. 76.

Pag. 76.

Pag. 76.

Pag. 77.

§ 109.

His Exceptions examined.

First Exception. That the Church of Rome is only a particular Church Answered.

The Roman Catholic Church includes all particular Churches united in Communion with her.

Unity and Sanitary; and of being Apostolic, that is, grounded upon the Doctrins and Faith of the Apostles; and deriving a continual Succession from them. I proved, I say, the Church in Communion with the Bishop of Rome, Alone to be the Catholic Church which we believe in our Creed, because no other Assembly of Christians can pretend to these marks but she.

But our Defender found this reason too solid to be eluded by his quorks, and therefore said nothing to it; but justifies his exception by an Argument which I wonder any man of reason would offer to produce.

Defence pag. 78.

Now if this [that we take all Christian Churches in Communion with the Bishop of Rome; for the Roman Catholic Church] is truth, (says he) be that which they mean, when they stile the Church of Rome the Catholic Church, then surely every other National Church, which is of that Communion, has as good a title to the name of Catholic, as that of Rome it self.

What sense I pray is there in this Proposition thus worded? If he mean (as he must to make an Argument) that every particular National Church in Communion with the Church of Rome, has as good a title to the Name of the Catholic Church, as all those particular National Churches joyned together have; he will have much a do to perswade any Rational man to believe him, who can but understand that a part is not the whole.

But if he mean that every particular National Church in Communion with the Bishop of Rome, has as good a title to the name of Catholic, as the particular Diocese or National Church of Rome it self; (that is, as he explicates himself presently after, has the same Purity and Orthodoxy of Faith.) Suppose we grant him it (always allowing that difference betwixt the See of St. Peter, and other Bishopricks, as there is betwixt the head and the other members of the same Body) what consequence will he draw from thence against us, who allow all other Churches in Communion with the Bishop of Rome to be truly members of the Catholic Church, and the Bishop of Rome to be the Supreme Pastor? Oh, says he, This renders every distinct Church professing this Faith equally Catholic with the rest, and reduces the Church of Rome, as well as others within its own suburban Diocese, and so makes it only a particular, not The Universal Church. And what then, I pray? Who ever said that the particular Diocese of Rome is the Universal Church? We say indeed

indeed that the Bishop of Rome is the Supreme Pastor of the whole Church of Christ, which we therefore call the Roman Catholic Church; but this does not make the Suburbican Diocese to be this Catholic Church; For, as the *Empire* when it was in former times diffused through most parts of *Europe*, part of *Asia* and part of *Africa*, was called the *Roman Empire*, from the Imperial City *Rome*: so is the Catholic Church spread over the face of the whole world called the *Roman Catholic Church*, because every particular Member is joyned in Communion with the one Supreme Pastor whose See is at *Rome*. And this Universal Church we say can neither fall into Error, nor prevaricate the Faith in any necessary Points of it, whatsoever a particular Church may do.

Hence it appears that his second and third Exceptions are nothing to the purpose, as being grounded upon his notion of the Roman Catholic Church, taken for the particular Diocese of *Rome*.

But now (says he) should we allow the Church of Rome as great an Extent as the *Vindicator* speaks of, &c. yet all this would not make her the Whole or Catholic Church; unless it could be proved that there was no other Christian Church in the world, besides those in Communion with her; and that all Christian Churches have in all ages professed just the same Faith, and continued just in the same Worship as she hath done: And this he conceives cannot easily be made out with reference to the Grecian, Armenian, Abyssine Churches; all which (he says) have plainly for several ages differed from the Church of Rome, and those in her Communion, in points relating both to Faith and Worship.

This is the great Argument of Protestants, who would willingly (as I took notice in my Vindication) have the Catholic Church to be composed of All those who profess the Faith of Christ, spread over the face of the Whole World; whether they be Arians, Nestorians, Donatists, Socinians, Lutherans, Calvinists, Church of England Men, Roman Catholics or others. All which they acknowledge to be Members of the Catholic Christian Church, tho' some of them may be rotten, putrid Members; they may be true tho' corrupt Churches; as a man may be truly a man, and yet be very dangerously ill. Thus they provide for Universality in the Church; but leave its Sanctity and

S. 110.
2d and 3d Ex-
ceptions null.

ibid.

The Church of Rome is truly Orthodox and all Orthodox Churches have all along Communicated with her.

Page 109. All those who profess the Faith of Christ are not members of the Catholic Church.

Plain manuscript
p. 14.

T

Unity

*Proof of the Ch.
of England from
heresy and ille-
ness. Part 1.
Sect. 2.*

Unity to shift for themselves: unless what a late Author has produced, will pass for a Vindication of their Unity, who acknowledges that there may be a Schism from a particular Church, but that *A Separation from the Catholic Church, taken in the most comprehensive sense, is not Schism but Apostacy*: So that if what he says have any sense, he must mean, that All the different Sects of Christians in the world make up but one Church, all which Sects ought to be at such an Union with one another (as long as each one keeps within their respective Countries, where their Religion is established by Law) that no one ought to treat another as a schismatic, seeing there cannot be, properly speaking, any Schism from the *one, holy, Catholic and Apostolic Church*, but only *Apostacy* which is a Total Defection from Christianity: But that, if these or any of them should meet in a National Church, the Religion established by Law may justly Excommunicate and cut them all off: as Schismatics; seeing there may be a Schism from a particular Church.

How Extravagant such a Doctrin as this is, I leave to the Judicious Reader to consider; And return to the Defenders Argument.

§. 111.

He tells us, that the Church of Rome cannot pass for Catholic, unless we can prove; either first, *there was no other Christian Church in the world besides those in Communion with her*; or secondly, *that all other Christian Churches have in all ages professed just the same Faith, and continued just the same Worship as she hath done*.

I wish he had explicated himself a little clearer, and not kept himself in such Universals as is that of a *Christian Church*: For by a Christian Church may be understood any Assembly of Christians, tho' professing known and condemned Heresies; as well as an Orthodox Church, maintaining the Purity of Faith and Worship. If therefore to prove a Church to be truly Catholic, he thinks obliged to prove there was never any other Assembly, but those in Communion with that Church that ever professed the name of Christ, or were called Christians, or that ever held a different Faith or way of Worship from what she held; he must either expect we should say there never was any Heresy amongst those who professed to believe in Christ, nor any Error in their Worship, but that all Christian Churches held together in Necessaries to Salvation; which is manifestly false, or else that Heresy and Schism do not hinder persons from being Members of the Catholic

By the Catholic Church
we mean All
Orthodox
Christian
Churches
united
in the same
Faith and
Worship

Art. 24, 25, 26. Of the Authority of the Church.

Catholic Church; But this we cannot do, unless we will open a Gate, for all even lawfully condemned Heresies to enter in to the Catholic Church (for I suppose he will not deny but some have been justly cut off by Her) And tell the world plainly, that the *Arians* or any other Heresy, may as well claim a title to the Catholic Church as any other body of Christians, tho' Orthodox in their belief. And if this be his meaning, it follows, that no person or Church whatever can be lawfully cut off from the Catholic Church, so long as they turn not Apostats, and deny their Christianity. All which is absurd in an eminent degree.

But if he mean only this, that to prove a Church to be truly Catholic, we must shew there never was any Orthodox Church in the world but what was a Member of that Church; and that all Orthodox Churches in all Ages professed just the same Faith, and continued just the same Essential Worship that she did: we will join Issue with him, and doubt not but to be able to satisfy any unbiassed Judgment, that the Roman Catholic Church can Alone challenge this Prerogative; and we dare affirm there never was any Orthodox Christian Church in the world but what communicated with the Bishop of *Rome*; And that all other Churches in the world, that were Orthodox, professed just the same Faith (as to all the Essential points of it) and practised the very same Essential Worship which she now does.

That this later acceptance of the *Catholic Church* is what ought to be embraced, will appear to any man who considers, that when we speak of the Catholic Church, we speak of that Church, which has all the other marks of the True Church of Christ, joined with that *Universality*; viz. *Unity*, without Schisms and Divisions; *Sanctity*, without Errors, Heresies or damnable Doctrines; and an Uninterrupted Succession from the Apostles. They therefore who have been justly cut off from being members of the Church of Christ, or have unlawfully Separated themselves from her Communion, cannot justly pretend to be Members of the true Catholic Church; no more than they who have been Lawfully Condemned for teaching Erroneous Doctrines in matters of Faith or Manners; or those who like *Coral* and his companions, set up an Altar against an Altar, and challenge to themselves a Function, like that of *Aarons*, without being lawfully called thereto.

All Orthodox Churches in the World communicated with the Church of *Rome*.

§. 112.
That Church
alone which
is in Com-
munion with
the Bishop of
Rome, is the
the true Ca-
tholic Church
proved.

To prove therefore this Truth, that that Church alone which is in Communion with the Bishop of *Rome*, is this true Catholic Church, I must desire my Reader to consider,

1. That when Jesus Christ sent his Apostles to Preach the Gospel, he told them, that they who did not believe, should be condemned, but they who did believe and were baptised, should be saved.

2. That these Believers were called Christians, that is, Members of the Church or Kingdom of Christ; which Church or Kingdom was to be spread over the face of the whole world, to continue till the end of the same, to preserve the Doctrins delivered to her, to be *one* and therefore free from Schisms, *Holy* and therefore secured from Heresy and damnable Doctrins; All which we express in our Creed; *I believe one Holy Catholic and Apostolic Church.*

But seeing the Scripture tells us there must be Heresies and Divisions, which as they are destructive of *Unity* and *Sanctity*, the marks of his true Church; so are they also impediments to Salvation, and therefore must be avoided; and seeing this Church must be free from them, she must have a power given her from Christ to separate those who are Heretics or Schismatics, from the Orthodox Christians, and cut them off from being Members of her Communion.

3. That this Orthodox Church having once lawfully cut off such or such Heretical or Schismatical persons or Assemblies, they could not pretend to be Members of her Communion so long as they maintained those Errors, or refused to pay a due Obedience: and therefore if, during their Separation, other Heresies or Schisms should bud out, the Orthodox Church was not obliged to call in the assistance of those formerly condemned Assemblies to help her to cut off or condemn the second; nor those first and second Assemblies to help her to condemn a third, a fourth, or a fifth. But, as she Alone had Authority to cut off the first Heretics or Schismatics, so had she also Alone the same Authority to cut off the second and third, and in a word, all other succeeding Assemblies, who either thus opposed the Truths, delivered to her, or refused to pay her a due obedience.

4. These things thus considered, it necessarily follows, that in after Ages that Church alone can challenge the Title of being truly

One.

One Holy Catholic and Apostolic (which in one word we call Catholic or the true Orthodox Church of Christ) which has from Age to Age cut off Arising Errors, condemned proud Schismatics, and Excommunicated obstinate Heretics and Heretical and Schismatical Assemblies, and was not her self condemned or cut off by any sentence of the One Holy Catholic and Apostolic Church: And tho' perhaps the number of those particular Heretical or Schismatical Assemblies (one condemned in one Age and another in another, some few of all which might perhaps survive even till our time) might be considerable if taken altogether, tho' inconsiderable in themselves; yet being every one of them lawfully cut off by that Orthodox Church, they can never stand in competition with her, nor challenge a place in her Councils; neither is she obliged to call in their help to Condemn any other New Heresy arising after them: And if that New Heresy should pretend she was obliged, such pretensions would be unreasonable.

That Church alone can be called truly the Catholic Church, which has in all ages condemned arising Errors and was never condemned her self.

This is the case with the Roman Catholic Church and the other Christian Churches now extant in the world.

§ 113.

The Catholic Church in communion with the Bishop of Rome having condemned the *Arians* in the first General Council of *Nice*, needed not to call them in to help her to condemn *Macedonius*, *Nestorius*, and *Eutyches* in the three following Councils: The same Catholic Church that thus condemned *Arians*, *Macedonius*, *Nestorius*, and *Eutyches*, in the four first General Councils, condemned the followers of *Origen* in the 5th, the *Monothelites* in the 6th, the *Iconoclasts* in the 7th; And the Schismatic *Photius* and his adherents in the 8th. And as this Catholic Church needed not the assistance of those Heretics who were condemned in the first four General Councils, to help her to condemn those that were extant when she called the 5th, so did she not need the aid of them or of those that were condemned by the 5th or 6th to help her to condemn the *Iconoclasts* or *Photius* in the 7th or 8th.

The Church in Communion with the Bishop of Rome was never condemned by any General Council.

And thus we can shew in following ages as Errors did arise, still new Councils Called, as the first, second, third, and fourth of *Lateran*, in which last the Doctrine of Transubstantiation was defined against *Berengarius* and his followers the *Albigenses* by 400. Bishops and 800. Fathers. After these the first and second of *Lyons*, the later of which condemned the Errors which the

See *Binim Tom.*
7. part. 2. pag.
705. F.

*De vniuersali Pa-
leologiae Im-
Constantinopolit-
s uar cum inagrio
conuicta, qui
teria decimas vice
in sententiam Ro-
mane Ecclesie
Græci suis toties
deficientibus Con-
siliis 7.7.
transit. Bin. Tom 7.
duc. 242. 291. C.*

All the Gene-
ral Councils
that condem-
ned Errors,
Communica-
ted with the
Church of
Rome.

§ 114.
The Defen-
ders fourth
Exception,

Of the Authority of the Church. Art. 24; 25. § 114.

the Eastern Churches had fallen into by the delusion of *Phorize*, the condemned Schismatic, and in which, as *Binius* notes from *Trithemius*, the *Greeks* returned the thirteenth time to the Roman Catholic Faith. Then followed that of *Vienna* in *France* against the *Beguards* and the *Beguines*; After which the Council of *Florence*, Anno 1438. In which the *Greeks* and the *Latins* consented to these Points, The Procession of the Holy Ghost from the Father and the Son, the belief of a Purgatory, and the Supremacy of the Bishop of *Rome*, tho' through the negligence of the Emperor *John Palaeologus*, occasioned by his too much solicitude for worldly concerns, and the calumnies of *Mark* the Metropolitan of *Ephesus*, this Council had not its wished effect. After this the 5th Council of *Lateran*, Anno 1512. for the reestablishing the Unity of the Church and the condemnation of the Schism begun by the unlawful assembly at *Pisa*. And lastly, the Council of *Trent*, Anno 1545. Against *Luther*, *Calvin*, and all the Modern Heresies.

Thus (to be silent concerning the vast number of Provincial Councils) we can shew eighteen Oecumenical Councils, Generally received as such, by all but those whose Errors were either condemned in them or some foregoing Councils: The Members of all which Councils were in Communion with the Bishop of *Rome*, and none dissented from that Communion but such as had been thus condemned; neither can Protestants ever shew that even the particular Church of *Rome*, or any other in Communion with her were ever thus cut off by any General Council, or the Doctrines that she holds condemned; It is only she therefore and those Churches in Communion with her (all which we call the *Roman Catholic Church*) that can challenge the title of Orthodox, that is, of One, Holy, Catholic, and Apostolic.

This Truth being thus established, and it having been plainly shewed what we mean by the *Roman Catholic Church*, I pass over his second and third Exception because (as I have already said) they are built upon a False notion of the *Roman Catholic Church* taken only for the Diocese of *Rome*, or a particular Church, and come to his

4th. Exception, which is, as I said, more intolerable than the rest, and which, since he goes about to justify it as a Doctrine of his Church (for he has promised to give us no other) he would have done well to have shewed us some Canon, Article

ticle or Constitution for it; without which, others of his Brethren will, I fear come off with this Excuse, that he is a young man and does not well know the Tenets of his Church.

He tells us, that it is left to every Individual Person, not only to examine the Decisions of the whole Church, but to Glory in Opposing them, if he be but evidently convinced that his Own belief is founded upon the undoubted Authority of Gods Holy Word.

This, I told him, was a Doctrine, that if admitted, would maintain all Dissenters that are or can be from a Church and establish as many Religions as there are persons in the world, which consequences he confesses to be ill, but such as he thinks do not directly follow from this Doctrine as laid down in his Exposition. But what if they follow indirectly, or by an evident, tho' secondary deduction, would not that suffice to discontinue such a Doctrine as opens a gap to such licentiousness in Belief, when Faith is but One, and without which it is impossible to please God?

Maintains all Dissenters.

Defence pag. 80.

But let us see how he maintains it does not directly follow from what he has laid down in his Exposition.

First, he tells us, that he allows of this Dissent or Opposition (from the whole Church) only in Necessary Articles of Faith, where he supposes it to be every mans concern and Duty, both to judge for himself, and to make as sound and sincere a judgment as he is able. And secondly, He tells us, that as he takes the Holy Scriptures for the Rule, according to which this Judgment is to be made, so he supposes these Scriptures to be so clearly written, as to what concerns those necessary Articles, that it can hardly happen that any one man, any serious and impartial enquirer, should be found opposite to the whole Church in his Opinion.

From these two wild Suppositions, without any proof of them, as if they were first Principles which needed none, he draws this Admirable Conclusion, worth the consideration of every Member of the Church of England, and for which the Dissenters will no doubt return him thanks.

If (says he) in Matters of Faith a man be so judge for himself; and the Scriptures be a clear and sufficient rule for him to judge by; it will plainly follow, that if a man be evidently convinced, upon the best enquiry he can make, that his particular Belief, in necessary points of Faith, is founded upon the Word of God, and that of the [universal] Church is not, he is obliged to support and adhere to his

own

own belief in opposition to that of the Church — because he must follow the Superior, not the Inferior guide.

Now from hence any Rational Man will certainly conclude, that at least all Dissenters in necessary points of Faith (of which I see not but that they themselves must be judges) may make use of this Principle to maintain their Dissent; And as long as they ground themselves upon the Scriptures interpreted by themselves, and have but confidence enough to think they have examined them sufficiently; what ever Church pretends to punish or compel them, does an unjust action; because they are obliged to follow the Superior not the inferior guide. Neither is this method (as the Defender acknowledges it is) liable only to some Abuse, through the Ignorance or Malice of some men: But the Universal Church (and much more every particular) is put into an incapacity of reducing either the Ignorant or the Malicious to their duty; if they have but Pride enough to be positive in, as well as conceited of their own Opinions.

But however this Method, tho' thus liable to some abuses, is certainly in the main most just and reasonable, and agreeable to the constitutions of the Church of England, which does not take upon her to be Mistress of the Faith of her Members, but allows a higher place and Authority to the guidance of the Holy Scripture than to that of her own Decisions, Thus He.

I know not what thanks the genuine Sons of the Church of England will return him for thus destroying the Authority of their Mother; but I am sure the Dissenters will thank him for this liberty, if he will but give them any assurance that it shall be maintained to them with all its consequences; and such large concessions as these may Unite them all, tho' the Anathemas of their Synods and all the Penal Laws and Tests have proved ineffectual.

It is not my business to go about to teach the Defender the Doctrine of his own Church; but had he read the Preface to the collection of Articles, Canons, &c. by Bishop Sparrow, he would have found a Doctrine diametrically opposite to this of his, and that one of them misunderstood that 20th Article: For the Bishop declares that without a definitive and authoritative sentence, controversies will be endless, and the Church's peace unavoidably disturbed; and therefore the Voice of God and right Reason hath taught,

Y. L. pag. 81.

See Art. 20.

S. 115.

Bishop Sparrow's judgment of the Authority of a Church.

taught, that in matters of Controversy the Defensive Sentence of Superiors should decide the Doubt; and whosoever should dissent from that Sentence; and do presumptuously, should be put to death, that others might hear and fear, and do no more presumptuously, Deut. 17. which is to be understood mystically also of death spiritual by Excommunication, by being cut off from the living body of Christ's Church. Nay he there proves there is a double Authority in the Church the one of Jurisdiction, to correct and reform those impure members by spiritual censures, whom Counsel will not win, and if they be incorrigible, to cast them out of this Holy Society; and the other a Legislative power to make Canons and Constitutions upon emergent occasions, to decide and compose controversies, &c. and this he shews by Reason (as he says) and God's own Rule, by matter of fact, by that very 20th Article of the Church of England, which declares, that the Church has power to decree Rites and Ceremonies, and Authority in Controversies of Faith, and the practice of the Primitive Church, in her General Councils of Nice, Constantinople, Ephesus, and Calcedon; whereas all these have no force with our Defender; For he, it may be, is evidently convinced that those Texts of Scripture, As my Father send me, so send I you, John 20. All power is given to me, go therefore and teach all Nations, Matth. 28. Obey them that have oversight over you, and watch for your Souls, Heb. 13, &c. were misapplied by Bishop Sparrow, or the Church of England in his days. Nay moreover, if he be but evidently convinced that the Holy Scriptures [where or how I cannot conceive] have taught the contrary, and that the whole Church has erred in challenging this Authority, both in the Primitive and later times, he will think himself (if he be constant to his Principle) obliged to support and adhere to his own belief in opposition to that of the whole Church; because he must follow the Superior not the inferior guide. That is in plain English, if his Fancy tell him the Church has erred, he must believe his Fancy rather than the Church, he must follow the Superior, not inferior Guide.

Let us now examin a little his two *Postulata's* upon which he grounds this Doctrine.

§. 116.

His first is, That he allows of this dissent or opposition (from the whole Church) only in Necessary Articles of Faith.

The Defenders first *Postulatum*, answered.

Now I thought the Protestants of the Church of England had at least, held the whole Church to be unerrable in Fundamentals,

or necessary Articles of Faith: Our Defender knows very well that the most eminent of his Church have held so, and if he have forgot it, I will at another time refresh his memory. If he answer it was only their private opinion, but not the Doctrine of their Church; I desire him to shew his assertion, that the whole Church may err in necessary Articles of Faith, and every private person is bound to dissent from her, &c. to be the Doctrine of their Church. Their 19th Article says indeed, that particular Churches have erred; But affirms, the Visible Church of Christ to be a Congregation of faithful men, in which the pure Word of God is Preached; and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same. Now one would think that that Congregation of Faithful who Preach the pure Word of God, and administer the Sacraments duly according to Christ's Ordinance in all those things that of necessity are requisite to the same; should be freed from error in those Necessaries. But this is the new Protestantism, our Defender endeavors to expound; and it is a hard case that we must be forced to teach those who pretend to expound the Doctrine of their Church, what it is she holds. Let him therefore I say shew this to be the Doctrine of his Church before he build other Doctrines upon it.

And when he has done that, there will remain some other Obstacles to be removed, before his Supposal will be admitted by us. One of which is how he proves it obligatory for every individual person to dissent from the Church or oppose her Doctrines, in those necessary Articles of Faith, upon their being evidently convinced in their judgments that they have hit upon the right sense of Scripture and the Church has not; and yet will not allow them the same Liberty, upon the same Evidence, in matters which are not so necessary. One would think that if they be obliged to submit to the Church in non-necessaries; they should be so much the more in necessities. Unless he will have the Church to be an unerring guide in non-necessaries, and mans particular judgment of the sense of Scripture Errable; and on the contrary mans particular judgment of the sense of Scripture infallible in Necessaries, and the Church's judgment fallible.

No, But his reason is because it is every mans concern and duty both to Judge for himself, and to make as sound and sincere a Judgment

Art. 24, 25-5. 117. Of the Authority of the Church.

as he is able when the Dispute is about necessities; whereas he is not so obliged about non-necessaries.

I deny not but that it is every mans concern and duty to make the best Judgment he can about necessities to his Salvation; when a less care is required in non-necessaries. But is it not the Church's concern and interest to do the same? and when she has done that, will right reason teach every particular man to prefer his sense before hers in either of them? No certainly, but on the contrary will dictate to him that the best and securest means he can take not to be deceived in his Judgment is to rely upon the Churches sentence; because God has given a Promise to secure his Church from Error; whereas there is no Promise to Individuals that they shall not be Deceived, in searching the sense of Scripture. If the Defender, can shew such a Promise he will instead of destroying the Popes Infallibility, set up as many infallible Popes as persons. For to be Infallible in this case is no more than seriously and impartially to follow an Infallible rule, which is so clear in it self, that every serious and Impartial Enquirer shall certainly understand the right sense of it. Every individual person therefore (according to our Defenders supposition) who is fully convinced that he has made use of the best endeavors he can (his Employments, Capacity, Learning, &c. considered) to come to the right sense of Scripture, which Scripture is in it self infallible, may assure himself that he has Infallibly hit upon the true sense of Scripture; from whence it would necessarily follow (truth being but one) that we should have no Errors in the world but amongst those who are neither serious nor impartial in their enquiry: For the fault must either, first, be in that they do not use their best endeavors; or secondly, that their Rule they go by is faulty; or thirdly, that they take that for a Rule which is not truly so, and guiding themselves by a Rule which was not given them to be their Guide no wonder if they go astray.

His second Postulatum is, that the Holy Scriptures are the Rule; and that those Scriptures are so clearly written, that as to what concerns those necessary Articles, it can hardly happen that any one man, any serious and impartial enquirer, should be found opposite to the whole Church in his opinion.

It seems the Defender would gladly be nibbling at Doctor Wallingfores principle, That the Scripture contains the whole Will of

§. 117.
His second
Postulatum
answered.
Ibid. pag. 80.

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P. 117. 25. 2. 97
L. 117. 25. 2. 97

See Error non-
plus.

God so plainly revealed, that no sober Enquirer can miss of what is necessary for salvation. But seeing how unable the Doctor was to defend it, he gives some limits to it, as afraid to speak out what he would willingly have believed: And therefore does not positively say, That the Scripture is so clear and sufficient a Rule in necessities, that every sober Enquirer cannot miss of the right sense of it; but that it is so clear, &c. that it can hardly happen that any one Man, any serious and impartial Enquirer, should be found opposite to the whole Church, in his opinion. Now what he says can hardly happen, may at least happen sometimes; and if it do, what must that one Man do? He is then obliged (says the Defender) to adhere to his own Belief, in opposition to that of the Church. How! is Scripture the Rule of Faith? Is this Rule clear and sufficient in Necessaries to every sober Enquirer; and is it not clear to the whole Church? Or does the whole Catholic Church of Christ cease to enquire seriously and impartially? Yes, if this Man be but evidently convinced that he is the sober Enquirer, and he is not, he must prefer his own sense before hers, (says the Defender.) But what is this Evident Conviction here required? If all Mankind, for Example, tell me this is the Year 1687 since Christ, and I should stand stiffly against their Account, and tell them, it is but the Year 1686; certainly I should be esteemed mad by all Mankind, and my pretending my being evidently convinced in my own imagination, or my really being so, would not hinder me from being justly condemned of the greatest Folly and Impudence imaginable, as preferring my own sense and sentiments, before the common sense and sentiments of the whole World: But this it seems which would be esteemed Folly in such temporal concerns, would be Prudence with our Defender, in the necessary concerns of Faith and eternal Happiness; for with him, tho' it be highly useful to individual persons or Churches, to be assisted in making their judgment by that Church, of which they are Members; yet if after this instruction, they are still evidently convinced that there is a disagreement in any necessary point of Faith, between the voice of the Church and that of the Scripture, they must stick to the latter, rather than the former; they must follow the Superior, not Inferior Guide.

ibid. pag. 81.

§ 118.
What are
necessary Ar-
ticles of Faith?

I would gladly know of our Defender what he means by Necessary Articles, all which are so clear in Scripture: Are they

Art. 24, 25. §. 119. *Of the Authority of the Church.*

all those which are contained in the three Creeds? Or will he run to *Hobbs* his necessities, only a belief in Christ? If he take in all the Creeds (as certainly he is bound by his Church) or if at least he admit that of St. *Arbanasius*, in which he declares, that except a Man believe all that is contained in it, he cannot be saved; let him tell me, and prove it when he can, that all the Articles contained in it are so clear in Scripture, that every individual person, every sober Enquirer shall certainly find them there. The Socinians will smile at his Boldness. But certainly according to his Principles it must be so; for if those abstruse Doctrins of the *Blessed Trinity, Incarnation and Divinity* of our *Blessed Saviour*, contained in that *Creed*, be necessary Articles of our Faith; and all Necessaries be clear in Scripture to every sober Enquirer (which they must be, if every Man must judge for himself; and Scripture be the only Rule to judge by) then it would necessarily follow, that every Tinker, Cobler, Weaver, or Tankard-bearer, if they do but seriously enquire into Scripture, would certainly find them there. But if neither they, nor our Defender, nor his whole Church can find such evidence for them there, as to silence the Socinians, who profess to follow the same Rule, to be sincere, and to use all due diligence, it will certainly follow, that those Points are not clearly contained in Scripture, unless we take the Authority of the Church along with us for the interpretation; and by consequence, not necessary Points of Faith, with our Defender.

If any one therefore enquire into the occasion of this difference, even in necessities amongst those who follow the same Rule, and use their best endeavors, they will find their Error to proceed from this, that they err in making choice of that for their Rule, which is not so. And to shew that Protestants err in this; making Scripture, as interpreted by their own private judgments, the only Rule of Faith, I make use of this Argument, 'twould be the several reasons before alledged, and the inconveniences that follow from it.

All Christians agree with the Apostle, that *without Faith it is impossible to please God*, and that this Faith is but one. They all agree also that this Faith contains in it many Mysteries beyond the reach of interhuman Reason; so that man, by the use of that alone, could not come to the knowledge of the chief Mysteries

show

§. 119.
Heb. 11. 6.
Eph. 4. 4.
Scripture interpreted by Private Reason or the Private Spirit, cannot be our Rule of Faith.

of our Faith: The Trinity, Incarnation, Original Sin, Resurrection of the Flesh, &c. They all affirm therefore that God who sent his Son to redeem man, (who could not do any thing of himself to satisfy his infinite Justice) would not command him to believe this one Faith under the pain of Eternal damnation, and at the same time leave him without a means to bring him to the knowledge of what he was to Believe, This means is called the Rule of Faith, by Controversialists.

Id. 35. 8.

Now seeing God would have all men to be saved, of what learning or capacity, of what age, country or condition soever; this Rule or this means must be general and applicable to all, and therefore Plain and Easy, by which the Ignorant and unlearned may arrive at the same one Faith as well as the learned; for God has prepared a Way that the wayfaring men tho' fools shall not Err therein: It must be Visible and Apparent to All persons in All places, and in All Ages; to All I say who will not shut their eyes: It must be Sure, Certain, and Infalible, that the ignorant who Rely upon it may come to the unity of Faith with Security, and the Learned who follow it, may be convinced of the truth of that one Faith rationally, and opposers find no substantial Arguments against it. All which qualifications do not only arise from the Goodness and Wisdom of Almighty God, but are conformable to the very notion of a Rule of Faith.

If then the Scripture as interpreted by that private judgment of Particulars be this Rule of Faith, it must have all these advantages towards the uniting us in this Faith without which it is impossible to please God.

I will not descend to particulars, and shew how the Scripture is void of the essential qualifications of a Rule; that has been done by many hands, and particularly by the Question of Questions: But I will Argue from what our Adversaries themselves grant us.

2. Pet. 3. 16.

I suppose then it will not be denyed me but that the Scripture, even in necessities, may be differently interpreted, since St. Peter affirms that the Unlearned and the Unstable do not only Wrest the Epistles of St. Paul, but other Scriptures also to their own damnation: now the question is only, (when things are thus controverted) which is the True sense of Scripture; and since these Controversies may arise in necessary matters of Faith, God would

would not leave us destitute of a means to come to know which is the True and genuine sense of this Scripture in those necessities; and this means must be, as I said before, *easy, plain, general, secure and infallible*; or else this Scripture, (supposing, not granting it, to be the Rule of our Faith) would be useless to some part of mankind (if it wanted any one of those qualifications) and by consequence those persons might justly complain that God had not taken a sufficient care for their Salvations.

If we examin our Defenders Rule for us to come to the True meaning of this Scripture, he tells us it is a *serious and impartial inquiry*: If so, then it would necessarily follow that every serious and impartial Enquirer, would infallibly hit upon the true Faith, which Faith being but *one*, all those impartial Enquirers would be at *unity* in their Belief. But since experience tells us that many serious and impartial Enquirers (if we can believe any men in what they affirm, with the most solemn protestations imaginable, in a matter of such high concern) do differ in the sense which they draw from Scripture even in necessities, we must conclude, That Scripture interpreted by this private reason of every individual person, cannot possibly be this *easy, clear, universal, and Infallible rule*, or means to come to an *unity in Faith*.

What I said against this Private Reason of particular persons or Churches, concludes also against the Private Spirit which some pretend to, which Spirit if it were the Spirit of God, would certainly teach all persons the same thing.

§. 120.

Others there are who tell you that the means to come to the knowledge, of the true sense of Scripture is to compare one Text with another, to examin the Commentators, the Original Languages, the Antient Writers, and Interpreters, &c. but this way; beside that it is coincident with Private Reason which we have already shewn cannot be our Infallible Rule to come to the true sense of Scripture, is moreover impossible to be done by the generality of Mankind, whose concerns to get a livelihood are such, that they have neither time, opportunities, nor abilities to do it.

Our Defender will perhaps Argue here from his good friends Doctor *Scillingstee* and Mr. *Chillingworth*; that they need not take such pains; nay moreover, that if they use only such a moderate industry as is consistent with their employments, that they should

should

should err; God will not impute it to them.

In answer to which, I would only ask them, Whether God has established a Faith or no, which must be one, and without which it is impossible to please him: If they cannot deny this as being the plain words of Scripture; I ask again what is opposite to Faith but Error in its essentials? where therefore has God promised in Scripture that a man who errs in the essentials of his Faith shall not have that Error imputed to him, when on the contrary, he tells us that *without Faith it is impossible to please him?*

If he say these people are in an invincible ignorance, and God will not punish that, I must answer him, that God has not left the generality of mankind without an easy, general, and Infallible means to overcome that ignorance, if they will but make use of it.

And this secure, easy, universal and infallible means, is that which we Catholics make use of; viz. an attention and (a) submission to the voice of the Catholic Church, which is (b) Uniform in it self, established by Christ as an (c) Easy means for the instruction of all both Learned and Unlearned; as an Universal means, she being (d) spread for that end throughout All Nations: as a (e) Visible means, being continued through All Ages by an uninterrupted Succession of Pastors and People: As an Infallible means, being (f) guided in Truth, and secured from Error, especially in Necessary matters of Faith and Salvation, by the promised assistance of the Holy Ghost; So that all persons whatsoever whether, Learned or Unlearned, may (g) securely rely upon what this Church teaches, especially in Necessaries.

If our Defender after better reflections acknowledge the Catholic Church to be infallible in Necessaries, or Fundamentals, and enquire which is this Catholic Church; I must desire him to persevere with a serious application what I have already proved, and not to pass over my Arguments so slightly, as shews he never weighs their force.

But our Defender has made use of an Instance to prove his admirable Doctrin by; an Instance, which if any Catholic had brought the like, he would have called *false* and *Impertinent*: An Instance which hath been often brought and Refuted; and yet nothing is said to the refutation, but the Objection is still repeated by those who are conscious they cannot defend their Cause,

- §. 121.
(a) Luc. 10. 16.
Matth. 18. 17.
(b) Eph. 4. 4. 5.
6. 13. Cant. 6. 9.
John 16. 16.
John 17. 20.
(c) 1 Jo. 35. 8.
(d) Ps. 19. 4.
Isa. 2. 2. Ps. 86. 9.
Dan. 7. 14.
(e) Matth. 5. 24.
25. &c. Ps. 19. 4.
Isa. 59. 21. 60.
2. 3. 11. 62. 6.
Ezech. 37. 26.
Dan. 7. 14.
(f) John 16. 13.
1 Tim. 3. 15.
(g) 1 Cor. 17. 8.
- &c. Matth. 23. 3.
Isa. 2. 2. 3.
Matth. 18. 17.

§. 122.
The Instances from
St. Athanasius
answered.

Cause, and yet have not sincerity enough to repent. Lastly, an Instance which may pass current amongst them who will believe nobody but their own party, but can have no force with men of Reason.

I told him in my Vindication that the story which he tells of St. Athanasius his standing up alone against the whole world in Defence of Christ's Divinity, when the Pope, the Councils, nay the whole Church fell away, was very falsely represented. And he now grants the Expression of St. Athanasius's being against the whole world, and the whole world against him, did refer chiefly to the Eastern Bishops, and was not so literally true as to those of the West, from whence an ordinary Reader would infer, that it was literally true, as to those of the East: But they who examine things more maturely, will find that even at that time the Body of the Eastern Prelates, tho' suffering much from the other favoured party, remained Catholics; However he thinks, that if we consider what compliances there were even of the Western Bishops at Ariminum and Sirmium, and how Pope Liberius himself tho' he refused to subscribe the form of Faith, sent to him from Ariminum, &c. yet subscribed to another at Sirmium, in which the word *consubstantialis* was purposely omitted, &c. he was not much out when he said, that St. Athanasius stood up in defence of Christ's Divinity, when the Pope, the Council, and almost (for he is now more moderate) the whole Church fell away.

But what will he say if neither Liberius nor the Latin Prelates in the Councils of Sirmium or Ariminum ever denied the Divinity of Christ or subscribed to the Arian Heresy? Had he looked into our Authors he would have found it proved beyond exception, and that from the best Historians, that tho' Liberius who was sent into Banishment to Berea by Constantius, because he would not condemn St. Athanasius in the Council at (a) Milan without a hearing, at last out of fear and impatience in his exile subscribed to a Collection presented by Basil and other Eastern Bishops, containing in it the Decrees against Paulus Samosatenus, and the Sirmian Formula against Photinus, as also that drawn up at the Consecration of the Church of Antioch, all which contained nothing but Catholic Doctrine, except the leaving out the word *Consubstantial*, which they pretended was abused by some, nor understood by others, and was not found in Scripture: yet did

Expos. Doct. Ch. of England. pag. 30.

Defence pag. 81.

See Liberius his Letter to the Oriental Bishops apud Sacrat. lib. 4. c. 11. 12. & Tom. 1. Com. pag. 184 & 35. Basil Epist. 75. pag. 877. 291. pag. 1058. Edit. Paris 1718. cited by the Guide in Controversy. Disc. 2. § 27. n. 1. p. 119. The History of Pope Liberius and the Council of Ariminum.

§. 123.

(a) Sozom. l. 4. c. 10. p. 412. Theod. lib. 2. c. 16. pag. 371. B.

Sacrat. lib. 7. c. 5. p. 244.

Soz. lib. 4. c. 14.
128. 483.

Ad. Liber.
Soz. lib. 4. c. 18.
p. 487. B.

§. 124.

* Soz. lib. 2.
c. 29. p. 310. F.

Soz. lib. 2.
p. 362. F.
Soz. lib. 4.
c. 18. p. 487.

Ruffin. Hist. lib. 1.
c. 12. p. 203.

he then Excommunicate all those who affirmed the Son not to be like his Father in Substance and all other things. The *Sirmian Formula* was explicated by St. *Hilarius* in a Catholic Sense; and it is worthy remark, that in these Formula's they professed the Son to be of the Fathers Substance; that he was in all things like his Father, even as to Essence and Substance; and that he was before all Times and Ages: So that tho' *Liberius* cannot be excused for his compliance with the Emperor, and the scandal which he gave to those who refused the least Communication with the *Arians*; yet does it no ways follow that he fell from the Faith; And he regained his credit afterwards by his firmness to the first Orthodox Decrees of the Council of *Ariminum*; resolving rather to live and die in the Catecombes, than Sign what had been consented to by the Bishops at the later end of that Council when it was not free, and the design of the *Arians* was made public, &c.

As to the Council of *Ariminum*, if we consider all things maturely we shall find, that of the 400 Bishops that appeared there, only 80, or as St. *Athanasius* says, 50 of them were of the *Arian* party; that at their first Assembly they refused the Formula of Faith, brought by **Ursacius* and *Valens* from *Sirmium*, they condemned *Arianism* and established the Nicene Faith, and sent their Decrees to the Emperor, desiring a dismissal of the Assembly: But the Emperor dissatisfied with this constancy, would not give any answer to their Legates, but ordered the Bishops to stay at *Ariminum* till his return from an Expedition against the *Barbarians*, at which time he hoped they would concur with him: To which they answered, that they could not depart from the Sentence they had already pronounced, and therefore begged leave again to return before Winter to their Churches, to which the Emperor giving no answer, several of them returned by stealth, the others kept like prisoners (which want of Freedom shewed this later part of the Council not to have been Legitimate) at last deluded by the Emperors Agents, and the specious pretences of a firm Peace and Union, which would follow amongst the Western and Eastern Churches, yielded to Subscribe a Form, in which the word *homoion* was not rejected but omitted, as being not well understood by the Latins. But however this general Form was suspected by the Catholic Bishops, and they would not

not Subscribe to it without some additions to secure the Churches Faith from *Arianism*, and other misconstructions, in which Additions they condemned *Arius* and all his perfidiousness, and declared the Son to be Equal to the Father, and without beginning or time; and that he was not a Creature; and pronounced an Anathema against all those who should offer to say, that the Son was not Eternal with his Father (all which either shew the Son to be *Consubstantial* to his Father, or that they are two Gods, which the *Arians* denyed) the *Arians* having consented to these Additions, and the Catholic Faith being now thought secure, the Council was dismissed.

But *Valens* and his Followers, having now, got a specious pretext, proclaimed abroad that the Council of *Ariminum* had consented to the *Arian* Doctrin, and condemned the *Nicen* Faith, explicating the Formula to their own sense; and pretending that when they said the Son was not a Creature, they meant he was not a Creature as other Creatures were, &c. But the Western Bishops seeing themselves thus cheated by the subtilty of the *Arians*, were highly vexed, and protested against it; and at this time it was that St. *Jerome* says, the world admired to see it self become *Arian*-all of a suddain, not as if it were really so, but because the equivocal words were easily turned by the *Arians* to their own sense, and the People deceived by their pretences of a General Council.

Constantius also the Emperor resolved to make this Formula be Signed, by all persons that were not at that Council, or that had gone from it without his leave; and hence a great Persecution arose, and many Bishops, amongst which (a) Pope *Liberius* was one, were Banished; others cruelly (b) murdered, as *Gaudensius* Bishop of *Ariminum*, *Rufinus* and others.

So that it is plain from what has been here deduced from the best Historians of those times, that neither the Pope nor Council nor Western Church condemned the Divinity of Christ.

Moreover, it is to be remarked, that St. *Athanasius* with all the other Eastern Bishops of his party, most of them either Deposed, Banished, or Persecuted by the Emperor, and all these Western Prelates stood up for the defence of the Faith, defined in the Council of *Nice*, against the *Arians*, who Innovated, and would impose a sense upon Scripture which they had not been

Strom. Hist. Lib. 3.
Hier. dial. adv.
Lucifer Apud
Guide of Convent.
disc. 2 §. 25. m. 5.
pag. 117.
Socrom. l. 4. c. 18.
pag. 487. C.

(a) *Socrom. lib. 4.*
c. 18. pag. 487. B.
(b) *Martyr. Rom.*
Marcel de Schism.
Ursif. & Damas.
Apud Mainburg
Hist. de l' Arian-
isme. 1. Paris.
lib. 4. p. 39 Edit.
Paris in 4to.

taught by their Forefathers, but had taken up upon their own Private Judgments: So that our Defenders Instance, if rightly taken, will be very much to his disadvantage, and is a convincing proof against his assertion; for it is manifest, that to Imitate St. *Athanasius*, a person ought to stand to the Definitions of a lawful General Council, against all the Private Interpretations, and pretended evident convictions of those who oppose it. And ought to be so far from preferring his Private Sentiments of the sense of Scripture before the Judgment of the Church, that he ought to suffer all manner of Persecutions, and even Death it self, rather than recede from her approved Faith.

A R T. XXV.

Of the Authority of the Holy See and of Episcopacy.

S. 125.

Expos. Church of
Engl. p. 80.

Defence pag. 86.

Expos. Church of
Engl. pag. 81.

Our Defender having layd down such a Principle in the foregoing Article of his Exposition, as rendred all Church-Authority ineffectual; Yet as if he had forgot himself in the very next, he tells us that he *allows the Church a just Authority in matters of Faith*, as bound thereto by a Subscription to the 39 Articles, in the 20th of which that Authority is expressed. And to shew us what he means by this *just Authority*, he tells us, that they allow *such deference to her decisions*, as to make them their directions what Doctrine they may or may not publickly maintain and teach in her Communion. That is (I suppose) as much as to say, they allow an exterior assent as far as Non-contradiction. But even thus much is certainly inconsistent with that obligation, which our Defender affirms, particular persons lye under, to support and adhere to their own belief in opposition to that of the [whole] Church, if they be but evidently convinced that the Church has erred in her decisions.

I perceive he was Conscious of this Incongruity, and therefore left a hole to creep out at, telling us, that they allow whatsoever submission they can to the Authority of the Church, without violating that of God declared to us in his Holy Scriptures. So that thence it may as well be concluded as from his former Principle, that every Private person, Tinker, Cobler, or Weaver, having

having received the Decrees of a General Council, is to examine them himself by Scripture, before he give his interior Assent; and if having summoned together his own Extravagant Notions of the Word of God and its sense, he be but evidently convinced, as he imagines that the sentence of the Church thwarts the Scriptures, he not only may, but in our Defenders Principles is obliged to support and adhere to his own; seeing, as he thinks, he cannot allow such a submission to her Authority without violating that of God, &c. And if so, I would gladly ask him what is that just Authority which he tells us the Church has in matters of Faith, and when and whom it binds.

But perhaps it may be here asked, What if the Church should Define there is no God, no Jesus Christ, no Heaven, no Hell: and I be fully convinced in my own judgment, by reading Scripture that there is a God, a Jesus Christ, a Heaven, and a Hell; would you have me quit the sense of Scripture in these plain Points in which I have evident conviction, and follow that of the Church?

Objc³.

Before I answer, I must needs say that I think this Question, tho' it be the ground-work of our Defenders foregoing Position, and without the supposal of which he can never pretend it to be reasonable, yet will perhaps be derided by him when proposed in such plain terms; For no man certainly can ever think that the whole Church of Christ, against which the Gates of Hell are never to prevail, can fall into such a Total Defection as to Apostatize and oppose such places of Scripture as are plain to every understanding. Moreover,

The Defender knows very well, that the differences betwixt us and them lyes rather on the contrary side, and that if the Scripture be plain for either side it is for * ours. He knows how they have been often invited to shew one positive Text of Scripture against any one of our Tenets, without their false glosses to it, which make it no Scripture. He knows (or at least may be easily informed) that we have shewn them positive Texts, according to the Primitive Fathers interpretations, both for our Articles and against their Innovations: and the late Request to Protestants to produce plain Texts of Scripture in about 16 of their Tenets, and the shuffling answer to it, are a sufficient Argument that it is unreasonable for them to pretend to it.

* See several Books published upon this account; as the Anchor of Christian Dodrin; the 2d part of the Prudential Balance; Catholic Scripture, &c.

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My answer is therefore, that the Defender, and they who with him suppose the Church can ordain things directly opposite in necessities, either to Faith or Manners, even in things clear to every understanding, do not consider the notion of a Church, nor the Promises that God has given to secure it from such Damnable Errors, as must destroy its Essence: So that establishing a False notion without proving it for their ground, no wonder if many Absurdities arise from it. From which it will appear, that a Libertines argument for his Debauches, drawn from a supposition that there is no God, no Heaven, no Hell, nor other Life, is as conclusive as theirs, who suppose the whole Church can or ever shall propose a truth to be believed, or an action to be practised, which is contrary to the express words of Scripture in places plain to every understanding: or contradict Divinely delivered Truths.

Expos. Co. Engl.
p. 31.

However the Defender tells us, that they allow a deference, and that *whatsoever deference they allow to a National Church or Council, the same they think in a much greater degree due to a General. And that whensoever such an one (which he says they much desire) shall be freely and lawfully assembled, to determin the Differences of the Catholic Church, none shall be more ready both to assist in it, and submit to it.*

§. 126.
The Council
of Trent vin-
dicated.

Upon this account I desired him to consider whether the Council of Trent had not the qualifications of a General and free Council, and whether the Four first General Councils were not liable to the same exceptions as were made against the Council of Trent.

This he calls a new question hookt in; and gives an old threadbare answer to it, as if we never had before confuted it.

His first Ex-
ception that
it was not Ge-
neral, answer-
ed.

1. He says, it was not so General, because it was not called by so Great and Just an Authority as those were; that is, those were called by the Authority of the Emperors, and this by the Authority of the Pope.

But what, is there no Authority given to the Church to call her Pastors together, in cases of necessity, but that it must be the Temporal Power must do it? If so, then our Defender must condemn the first Council of the Apostles (Act. 15.) and all the other Councils held till *Constantin* the first Christian Emperors time. But if he dare not do this, but answer that the Church had the Priviledge at that time whilst the secular Power was Heathen;

Heathen; I ask him how she came to lose it afterwards? Did Princes by submitting themselves unto the Church rob their Mother of her just Authority? 'Tis true they assisted by interposing their Commands also, and so strengthened the obligation of Assembling themselves: But will any one say that such an accumulative power in assisting the Church was a depriving her of that Authority?

Moreover, if he cannot deny but the Church had that Authority when the Secular Powers were Heathens and enemies to Christianity; I hope he will not deny her the same when some part of those Powers are Enemies to the Orthodox Faith; for the Church is liable to the same dammages from an Heretical Prince as from an Unbelieving.

Again, the whole practice of the Church is against what our Defender says. It is well known, and consented to by Protestant Authors, that the calling of a Dioceſan Synod belongs to the Bishop, that of a Provincial to the Metropolitan, of a National to the Primate, and of a Patriarchal to the Patriarch; and why not that of a General to the Prime Patriarch? unless he will say that God has taken care to provide for the unity of so many different Patriarchats, and established a means to compose the differences that may arise in them; but has not taken care of the whole Church.

Furthermore, our Defender is out in pretending that the four first General Councils were called by the Emperors. For as to the First, if we may believe the 6th Synod Act. 18. and Pope Damasus [in Pontific.] it was called by the consent of Pope Sylvester; 'tis true, Constantine having received Pope Sylvester's order, promulgated the convocatory Letters, and was at the expences of conducting the Bishops to the Council. As to the Second General Council, that of Constantinople, the Bishops there assembled, in their Letters to Pope Damasus and to the Council then met with him at Rome, tell him that, they had met and assembled themselves at Constantinople, according to the Letters he had sent to Theodosius the Emperor. As to the Third (that of Ephesus) S. Prosper tells us it was assembled by the Authority of Pope Celestine, and the Industry of Cyril, whom he appointed to preside in his place, and with his authority. And concerning the Fourth, that of Chalcedon, not to mention the Emperor and his Sister

Doctor Field of the Church
pag. 647. apud
Consil. on the
Council of Trent.
c. 3. §. 19.

§. 127.
The first 4
General
Councils were
called by the
Pope.

Congregatio
Constantinopolitana
ad vestra Re-
verentiam
missis Theo-
dosi, summa pietate,
Imperatoris.
Theodor. Hist. lib.
5. c. 9. pag 403. B.
Synodus Episco-
pali facta esse
Cyrilli industria,
& Celestini au-
thoritate. Prosper
in Chronico.

Pulcheria's

(c) *Judicii sui*
necesse est cum
dare rationem,
quia cum nec per-
sonam judican-
di haberet, sub-
repsit & Synodum
ausum est facere,
sine auctoritate
Sedis Apostolicæ,
quod nunquam
rite factum est,
nec fieri licuit.
Summa Conc.
Tom. 1. pag. 246.
b. A.
(b) Aug. Epist. 91.
Arthm. Apol. 2.
p. 375. 2. 1.
Apud Conf. Conc.
Trent. 9. 45.
Socrat. l. 2. c. 13.
p. 247. C. Soc.
l. 3. c. 7. p. 466. F.
(c) §. 80. &c.
(d) Lib. 6. pag.
351. apud Confid.
Conc. Trid. §. 81.

Socru. p. 8. 12.

§. 128.
 His Second
 Exception
 that it was
 not free, an-
 swered.

Puleheria's Letter to Pope *Leo*, in order to the calling of it, *His Legates* in the very first Act accused (a) *Dioscorus* Patriarch of *Alexandria*, for calling a Synod without the Authority of the Apostolic See, which they say never was rightly done, nor was lawful to be done; which accusation they would certainly never have brought, nor would the Council have admitted of it, had they themselves been guilty of the same, or if it had not been at that time a constant and known practice, that his consent and approbation was necessary, according to the Antient Canon and Custom, (b) *Nothing is to be determined without the Bishop of Rome.*

Lastly, to remove the least scruple in this point, it is manifest the Council of *Trent* was called by the Pope, as the Learned Author of the (c) Considerations of the Council observes, after having first had the consent, nay, after much sollicitation and importunity, as (d) *Soave* says, of the Emperor, and all other Christian Princes, excepting those that were Protestants, and *Henry* the 8th, who being the much less number, were either to be concluded by the contrary vote of the rest, or else there can never be any General Council hereafter; it being evident, that seeing Christianity is now divided into so many Sovereign and Independent States, and no Heresy can ever need the remedy of a General Council, but such as has got the Patronage of some Christian Prince, if every such Prince be allowed a negative voice against the rest, there will never want some or other whose Extravagances in Religion will make him averse from such Assemblies, which he cannot but foresee will condemn and out-vote his party. Nay, moreover it was called by him after the Protestant Princes had declared a great necessity of it, and *Luther* and his Party had appealed to it.

The Second Exception which the Defender makes against this Council is, that it was not free, because those who had most to say in the Defence of the Truth durst not appear at *Trent*, being sufficiently forewarned by what others had lately suffered in a like case at *Constance*.

How often has our Author been shewn that this pretence is null; And the Council of *Constance*, that of *Trent*, and the whole Catholic Church vindicated from that odious imputation, of believing that Faith and Plighted promises were not to be kept with Hereticks? Had the Defender perused our Moral Divines, as well

well as Controversists, he would have found it to be a Catholic Doctrine, That Faith is as much to be kept to Heretics, Infidels, Heathens, Enemies, nay even Subjects in Rebellion (Princes having at such times parted with their own Rights) as to Catholics themselves in all respects; and that no exceptions are made but such as judicious Protestants grant ought to be made even betwixt themselves; as where the Faith given was not absolute but conditional, and that condition was not performed; or if the matter of the Faith, Oath, or Promise, was a thing unlawful to be done, either by some Divine or Human Law, if in respect of that Human Law, it were a Faith given by inferiours and subjects to such Laws?

How often has he also been shewn, that it is more than Probable that *Husse's* safe Conduct from the Emperor was either conditional, which Conditions were not kept, he flying from the Council without leave; or at most, no other than what was granted by that Council afterwards to *Hierom* of *Prague*, and upon which he also thought fit to venture himself; that is, that he should have a safe conduct from violence (*Justitia semper salva*) but not from Justice? Seeing neither he nor his adherents (who at that time writ the relation of his Death) ever claimed the privilege of such a safe Conduct, or accused any of the Breach of it?

How often has it been made manifest, that if any fault was here committed, it was by the Secular Power, and not the Ecclesiastical; for the Church proceeds not to the Sentence of Death, but after her having convicted them of Heresy or Schism, turns them over (as she did *Husse*) to the Secular Power; so that if the Secular Power had given him a safe Conduct, not only from violence but from the Execution of Justice, that Secular Power was to blame to break it; but the Church was not concerned in it, nor the Council whose safe Conduct he never did demand?

Neither let the Defender here produce the Councils Decree in the 19 *Sess.* to prove that that Council held it lawful to break Faith with Heretics, and dispensed with the Emperor in his Duty; for that Decree was made after the Execution of *Husse*; and it only pretends that the Emperor by his safe Conduct cannot prejudice the authority of another: So that the Ecclesiastical

§. 128.
The Story of
John Husse.

*Hec Sinita S. 109
dicitur Johan. Husse,
attenta, quod Ec-
clesia Dei non
habeat alicuius quid
potestatem, sed
iustitiam seculari
relinquere, & ip-
sum Curia secu-
lari relinquendum
fore decrevit.
Sess. 19.*

real Judge having always an Authority to examin Heretics, and proceed against them with the Spiritual Sword; The Temporal Authority cannot by giving a safe Conduct deprive her of that Jurisdiction.

How often has it been shewn that the Delegates of *Bohemia*, who were *Hussites*, about 16 Years after repaired to the Council of *Basil*, upon the security of the Council and the Emperor *Sigismund's* safe Conduct, which they would never have done, had they not been convinced that the terms of *John Huss* and *Hierom* of *Prague's* safe Conducts were too narrow to shield them from the execution of Justice, tho' it might Secure them from any injury?

Lastly, is it not plain that the Council of *Trent*, gave them a safe Conduct, with a *non-obstante* to the Decree of the Council of *Constance*? and yet notwithstanding all these plain Testimonies have been produced over and over again, the Defender moves not one jot from the first Accusation, but insinuates it, as if it were a known and approved Truth.

§. 129.
His Third Ex-
ception a-
gainst the
number of
Italian Bi-
shops, an-
swers).

chap. 10. §. 167.

His Third and last Exception is, that *those who being present did set themselves to oppose Error and Corruption, were perpetually run down, and outvoted by shoals of new made Bishops, sent out of Italy for that purpose.*

This has been answered beyond reply, by the Author of the Considerations on the Council of *Trent*, who has not only shewn how naturally it must have followed, that more *Italian* Bishops would be there than of any other Country, by reason of the nearness of the place, and their not being impeded by National Colloquies, &c. as the *Germans* were; That their presence there cannot be blamed, they having all of them Lawful Votes, tho' the absence of others might be excused; that as the Pope was diligent to send in these, so was he earnest to procure a fuller Representative from other Nations; and the Council had proceeded to lay heavy Mulcts upon the absent, had not the Ambassadors interceded: But he has also shewn from *Souze* his History That the *Italian* Bishops were much more addicted to their own Princes, in things wherein their Ambassadors craved their assistance, than to the Pope; and that the *Venetian* and *Florentine* Bishops, were upon such occasions divided from those of the Papacy; That nothing could be passed in the Council, if a considerable part contradicted, tho' a major part favored it; and certainly

certainly the Representatives of all other Nations were always esteemed a considerable part; so that if the *Italians* might hinder any thing from being carried by Vote, yet could they never of themselves obtain it to be carried; That the Pope needed not any such contrivance for the Protestant Controversies, in condemning of which *Some* confesses the Votes of the whole Council concurred, and that * *as to those points, like a City beleagred, the Factions among them ceased, and all joyned against the common Enemy.* And lastly, that where the Popes single interest was more nearly concerned, he had no such assistance of the greatest part of the *Italian* Bishops, nor the major part of the Council at his command, (§. 168.)

p. 223. Confession, p. 248. Transubstantiation and Adoration of Christ in the Eucharist, p. 324. a Propitiatory Sacrifice, p. 344 354. 718. Unlawfulness and Sufficiency of Communicating under one kind, p. 374 375. 519. Purgatory, Invocation of Saints, and Veneration of Images, p. 799. 803.

* Pag. 282, 183. See the unanimous consent of the council as to these following points in *State Original* p. 174. 175. 182. Justification, 186. Miss and

If then (these points being cleared) we consider the Exceptions which *Armin* and his followers, with the *Sozinians* at this day, make against the Council of *Nice*, and the other condemned parties against the other Three Councils, I think I had just reason to ask him whether the Council of *Trent* was not as General and Free a Council as any of the Four? And if such, I desire him to remember his promise, to allow a much greater deference to it than to a National Church or Council.

If our Defender think it convenient to go on with his calumnies against this Council, I would desire him first to peruse the Considerations of the Council of *Trent*, and not to argue as if nothing had been ever said in defence of it.

As to the Authority of the Holy See, he told us he was content to yield him [the Bishop of Rome] whatsoever Authority the ancient Councils of the Primitive Church have acknowledged, and the Holy Fathers have always taught the Faithful to give him. If he be serious in this, I hope he will not refuse to say with

St. *Frénau*, that (a) it is necessary that every Church should have recourse to that of Rome, by reason of its more powerful Principality. And will with the same ancient Father allow him a Power to (b) Excommunicate even the Eastern Bishops; and much more those sure under the Western Patriarchate.

§. 130. The Authority of the Holy See, from ancient Fathers.

Exposit. Dou. Ch. Engl. pag. 81.

(a) *Ad Romanum, Ecclesiam, propter prestantiam principatuum, necesse est omnem convenire Ecclesiam.* S. Ven. Lib. 1. advers. Hær. c. 3. (b) *Ensch. l. 5. Hist. c. 23. p. 69.*

* De Monogenitis
c. 3. p. 119. Edit.
Ripae 1741. 684.
(e) Epist. 35.
p. 91. Epist. 71.
ad Quiniam Fra-
trem. p. 140.
Edn. Par. 1648.
(d) Ad ps 131.

(e) Et tamen
Primatus non ac-
cepit Andreas,
sed Petrus, Amb.
Tom. 5. in exp. 12.
Epist. 3. ad
Corinth.

(f) Scribo tibi ut scias quomodo Ecclesiam ordines, quae est domus Dei, ut cum totus mundus Dei sit, Ecclesia ta-
men domus ejus dicatur, cujus talis Rector est Damianus. Tom. 5. in cap. 3. Epist. 1. ad Tim.

(g) An dicit su-
per Petrum Fun-
datur Ecclesia:
haec idipsum in
alio loco super
omnes Apostolos fiat, & cuncti claves regni Caelorum accipiant; & ex quo super eis Ecclesia fortitudo solidetur,
tamen propterea inter duodecim unus eligitur, ut capite constitutus, Schismatis tollatur occasio. Tom. 2. lib. 1. contra
Jovinian. c. 14.

(h) Ego nullum
primum, nisi
Christum sequens,
Beatitudinis tuae,
I. e. Cathedrae
Petri, communionem
confiteor. Super
illam petram edi-
ficatam Ecclesiam
scio. Quicumque
contra hanc domum
agnum conderit,
prostratus est. Si
quis in Circa No-
vam Turci, possit
regnum ditionis
Quicumque itaque
non colligit, sper-
git. -- Quomodo
obsequer Beatitudi-
nem tuam per
Crucifixum, per
mundi salutem,
per glorificationem Trinitatis, ut mihi Epistolis tuis, sine laudatione, sine laudatione Hypostasum detur. Ambrosius.
Hic. Epist. 57. ad Dilectum Patrem. (A) Ego interim clamo, Si qui Cathedrae Petri iungunt, membra. Ep. 58. ad
eund. (B) Si quis videret, immo removere agere, in quibusdam aliis videret & pulchre ordinata planaria, illud in
plo christiana affectu praesumendum fuit, ut Sancti Innocentii vel Apostolica Cathedra succederet, tunc scdm: nos
procuramus, quatenus tibi prudens callidique videaris, doctrinam recipias. Epist. 1. ad Demetrium.

With *Terdian, (c) St. Cyprian, (d) St. Hilary, and generally
with all the antient Fathers before the Council of Nice, that
the Church was built upon St. Peter; tho' some of those who
lived after the rise of the Arian Heresy, added also the Con-
fession of St. Peter, that Christ was the Son of the living God, as
a Fundamental Truth upon which the Church was built.

With (e) St. Ambrose, that St. Peter had the Primacy given
him, tho' St. Andrew was first called. And that the (f) Pope is the
Governor of the House of God, the Church, the Pillar and ground of
Truth.

With (g) St. Jerome, that even amongst the Apostles a Head was
chosen, that an occasion of Schism might be taken away.

(b) That he following no other Leader but Christ; is in
Communion with his Holyness, that is, with the Chair of St.
Peter. Upon that Rock he knows the Church is built. Who-
soever Eats the Lamb out of this House is profane. Whoever
is not in the Ark of Noah, shall perish in the Flood. — That
whoever does not gather with him [the Bishop of Rome] scat-
ters. And therefore, I hope as he did, so will our Defender, if
he think good to stand to his promise, conjure his Holyness
by our Crucified Lord, &c. to give him Authority how to use
or lay aside this word *Hypostasis*, in Explicating the Mystery
of the Trinity. [I may add, Transubstantiation, in Explicat-
ing that of the Eucharist.]

I hope he will with the same Saint glory in being (i) united
to the Chair of St. Peter, and exhort (k) others to do the same,

With

With * *St. Cyprian* that there is *One God, one Christ, one Church, one Chair founded upon Peter, by the word of Christ.* That the Church of *Rome* is (1) *The Chair of St. Peter, the Principal Church, from whence Priestly Unity had its rise, and that Perfidiousness can have no access to the Romans.* And that (m) *Heresies and Schisms would never arise in the Church if the whole Fraternity paid obedience due to one Priest, one Judge, Christ's Vice-gerent, according to Divine Ordinances.*

* *Deus unus est, & Christus unus, & una Ecclesia, & Cathedra una super Petrum de-posita, a qua fuit data, aliud est, tunc caput, et Sacerdotium novum scilicet, prout vult Aliaz, & unum Sacerdotium non potest.*
Epist. 40. pag. 59.

(1) *Post ista nullus insuper fessendo Episcopo sibi ab Hæreticis Constituto, navigare audent, & ad Petri Cathedram, aique ad ecclesiam principalem, unde unitas Sacerdotialis exorta est, a Schismaticis & profanis literis ferre, ut vagantur on esse Romani (quorum fides, Apostolo predicante, laudata est) ad quos perfidia habere non possit accessum.* Epist. 55. ad Cæciliam, pag. 95. (m) *Neque enim aliunde hæreses ortiri sunt, aut nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperant. Næ enim in Ecclesia ad tempus Sacerdos, & ad tempus iudex vult Christi cogitari; cui si secundum magisteria divina obtemperaret fraternitas universa; — non dissidii unicus, Christi Ecclesiam scinderet; Nemo sibi placeat ac tamen scilicet foris hæresim novam condere, &c.* Ibid. pag. 30.

This for the Fathers; many more of whose Testimonies I might have brought, but that a Volume might be written of them.

As for the Antient Councils I shall name two or three of their expressions, hoping the Defender will be as good as his word.

The Council of *Nice* according to the *Arabian* Canons plainly testifies, that * *Patriarchs are over Arch-Bishops and Bishops; as the Pope is the Head and Prince of all Patriarchs:* and calls him the *Vicar of Christ over all People, and the whole Christian Church, and Excommunicates all those who shall contradict it.* And tho' this be not found amongst the ordinary Canons, yet is it manifest that this Council did acknowledge not only a Primacy of Order, but of Jurisdiction also. For (a) *St. Athanasius* having found that the *Arians* had Corrupted all the *Greek* Copies of the Canons of that Council, sent to *Rome* to obtain a true Copy of them; And the Pope who was not willing to send him the Originals, sent him Authentic Copies of such Canons as were necessary for his Defence: amongst which Pope *Liberius* sent him one acknowledging the Privilege of Appeals to the See of *Rome*, by which this Holy Father defended his cause against the *Arian* Synod of *Arrioch* which had Excommunicated him, and from

§. 131.

From Councils.

(*) *Siquis praest. Patriarcha in omnibus qui sub potestate ejus sunt, sicut illi qui tenet sedem Romæ, cui est & Princeps omnium Patriarchorum. Quod quidem ille est Primus sicut Petrus, cui datus est potestas in omnes Principes Christianos, & omnes populos eorum, ut qui sic vocatus Christi, Daniel nostri, super caulas populos, & caulas Ecclesiam Christianam.* (a) See, *Nil. Tom. 8.*

Es quicumque contradicere a Synodo, excommunicatur. *Nil. Tom. 1. Conc. f. 416. c. 1. C.* (a) See, *Nil. Tom. 8. Conc. pag. 715. c. 1. C.*

whence

(b) *Quæ prævi-*
dentes Sancti
Patres infidiam &
illicium al. erati-
ones, unanimiter
in prædicta Nicæna
Stainerum Synodo,
ut nullus Episcopum,
nisi in Legitima
Synodo, & suo
tempore Apostoli-
ca autoritate con-
vocata, super qui-
bysdam crimina-
tionibus pulsatus
audiantur, i. e. ju-

dicetur aut damnetur. Sin aliter presumpsum a quibusdam fuerit, in vanum deducatur quod egerint, nec inter Ecclesi-
astica nullo modo reputabitur. Ipsi vero prima sedis Ecclesiæ convocandam generalium Synodorum jura & judicium Epis-
coporum, singulari privilegio, Evangelicæ & Apostolicæ atque Canonici concessa sunt instituti, quia semper majores
etiam ad sedem Apostolicam multis auctoritatibus referri præcepta sunt. Nec ulla modo potest major a minore judicari.
Ipsa namque omnibus major & prælata est Ecclesiæ, quæ non solummodo Canonum & Sanctorum Patrum decretis, sed,
Domini Salvatoris nostri voce singularem obitum Principatum. [Tu es, inquit, Petrus, &c. Et quæcumque ligaveris
&c.] Porro datum a Sanctis Apostolis, successoribusque eorum, in præfatis antiquis decretis fuerat statuti, quæ hosti-
um Sanctæ & universali Apostolicæ tenet Ecclesiæ, non oportere præter sententiam Romani Pontificis Concilii celebrari nec
Episcopum damari, quoniam Sanctam Romanam Ecclesiam Primatem omnium Ecclesiarum esse voluerunt, &c. Tom. 1.
Conc. pag. 475. c. 3. B.

whence he had appealed to the See of Rome: And (b) Pope Ju-
lius is thought to have Writ an increpatory Epistle to the
Eastern Bishops, shewing them from the Council of Nice, 'That
'it belonged only to the Bishop of Rome, to call a General Coun-
'cil, and to Judge Bishops. Neither were such Councils to be
'celebrated, nor Bishops condemned without the Sentence of the
'Bishop of Rome. That this Authority of the Roman See, was
'not only granted by Evangelical, Apostolical, and Canonical
'Institutions, but even by the voice of our Blessed Saviour him-
'self, and that this was a thing known from the Apostles times.

I doubt not but that our Defender (as those of his party, do
usually in these cases) will call the Authentickness of this Epistle in
question, but at least he cannot deny the second Apology of
St. Athanasius, nor, that appeals were made long before this time
to the See of Rome; nor that the Council of (c) Sardica (whose
Canons were sometimes cited for those of Nice, as only second-
ing what had been there once confirmed) allowed of them, and
appointed, that in case of such Appeals, no Bishop should be placed
in the See of the deposed Bishop, till the Pope had given Sentence;
which had been the case of St. Athanasius, in whose Seat Gauden-
tius had been placed by the Eusebians; nor that these (d) Fa-
thers acknowledged that it would be the best and most agreeable
thing that Priests from all Countries should have recourse to the Head,
that is, to the Seat of Peter the Apostle; nor that it was looked
upon in this Age, as an (e) Established Law, that nothing was
to be determined without the concurrence of the Apostolic See; all
which considered, he will find no just reason to reject this Epistle
upon the Plea that it Establishes the Popes Authority.

I have already mentioned that the second General Council,
that of Constantinople, was called by the (f) Popes Authority.

And

(c) *Can. 3. 4. 5.*
Bin. Tom. 1. Conc.
P. 527.

(d) *Bin. Tom. 1.*
Conc. p. 540. c. 1. F.

(e) *Socrat. l. 2.*
Hist. c. 5. p. 244.
D. & c. 11. p. 246.
& c. 13. Epist.
Julii ad Orient.
Episc. Apud St.
Alban. Apol. 2.
Sozom. lib. 3. c. 7.
p. 446. F. & c. 9.
(f) *Bin. Tom. 1.*
Conc. p. 667. A.

And this (a) Council ordained that the Patriarch of *Constantinople* should have Prime Honor after the Bishop of *Rome*.

(a) *Can. 3. Bie. Tom. 1. Conc. p. 661. B.*

The Third General Council that of *Ephesus*, (b) Deposed *Nestorius*, as they say, Compelled by the Sacred Canons and the Epistle of Pope *Celestine*; and referred the more difficult case of *John* (c) Patriarch of *Antioch* to the Pope.

(c) *Wid. pag. 353. D.*

The Fourth (besides what I have already mentioned, that they admitted the accusation brought against (d) *Dioscorus* for having taken upon him to assemble a Council without the Popes Authority) frequently calls Pope *Leo*, the (e) *Universal Bishop of the Church*; and affirms that our Blessed Lord had (f) committed to him the care of his Vineyard, that is, his Church.

(d) *Bie. Tom. 3. Conc. p. 10. B.*

(e) *AN. 1. 2. c. 1. passim.*

(f) *Epist. ad Roman. Wid. p. 474. B.*

I will not mention any later Councils: these may suffice to Protestants of the Church of *England* as by Law Established, Seeing their Authority has been approved by (g) Act of Parliament.

(g) *1. Eliz. c. 1.*

Neither will I go to the antient Canons of the Church, but shall conclude,

That seeing it is manifest that ever since the Council of *Nice*, the Bishop of *Rome* did exercise this Universal Pastoral care over the whole Church, Excommunicating offending Bishops in other Kingdoms and Countries, restoring those, that had been Excommunicated unjustly, to their Sees, and Confirming others, calling General Councils and Presiding in them; and that Appeals were usually made to him in greater Causes from all Countries, no beginning of which can be shewn, nor no opposition made to it, in those Primitive Ages, but only by the *Arians* or other Condemned Heretics: Seeing, I say this is clearly matter of fact, we must necessarily conclude, that this Authority was looked upon at that time as given him by Divine Right, and as coming down in a constant practice from the Apostles. For seeing all persons in all Ages and Countries are ready to defend their Privileges and oppose usurpations, had this been such, or had they been exempt from such Jurisdiction, they would have Unanimously opposed it in some of the succeeding General Councils, after they had seen such Epistles from the Popes, challenging that Authority. But we find them so far from this, that his plea is admitted in those very Councils, and not the least Opposition made.

From:

From what I have already said, it will appear how easy a thing it might be to shew him in the Primitive Fathers, and Councils, what is given by all Catholics at present to his Holyness, or challenged by him as of Necessary Faith.

As to the Popes being stiled *Universal Bishop*, he knows that St. Gregory the Great declined that Title in one Sense, tho' he challenged it in another; that is, he looked not upon himself as *Universal Bishop* in this sense, as if there were no other Bishop but he; but yet in this other, as he was the *Supreme visible head of Christs Church upon Earth*. And for the Proof of this Title, besides what I have already mentioned, I will send our Defender to the Epistle of the Eastern Bishops to Pope Symmachus, in which they do not only acknowledge him to have been placed in the Chair of St. Peter Prince of the Apostles by Christ the chief Pastor, but that all the Sheep of Christ in the whole habitable world were committed to him to Feed. And in this sense, I suppose it is that he was called *Universal Bishop and Patriarch* in the Council of * Chalcedon.

That the Pope was usually stiled the *Successor of St. Peter, and Vicar of Jesus Christ upon Earth*, is so noted in Antiquity, that I wonder the Defender would desire me to direct him to the places: I have already shewn him some of them, which I hope may suffice, if his business be not to Cavi.

The last Authority which he says the Pope lays claim to, is, that *all other Bishops must derive their Authority from him*; The terms of which Proposition are very ambiguous, and therefore when our Defender has explicated his meaning more clearly, and shewn that all Catholics allow it in the sense he intends, I will undertake to shew him, that the same Authority was acknowledged to be due to him, even in the Primitive times; For the Church has not innovated in this, any more than in her other Doctrins.

Sicut docuit
Beatus Gloriosa-
rum Apostolorum
Principi, cujus
Cathedram Beati-
tudini tue cre-
didit Christus ap-
tinere Pastor.
Bin. Tom. 3. Conc.
p. 681. c. 2. D.
Non enim igno-
ramus ejus ingenium,
qui quotidie a
Sacro doctore tuo
Petra doceris oves
Christi per totam
habitabilem mun-
dum creditas tibi
pascere, non vi sed
sponte coactus.
Ibid. F.
Bin. Tom. 3.
Conc. p. 246. 250.

The Close to the Defender.

Sir,

Having so fully answered all the objections you have made against me, or our Doctrin; and in the foregoing Articles not only vindicated what was delivered by the Bishop of Meaux, as the Doctrin of the Catholic Church and Council of Trem; but also shewn the consent of Antiquity for the truth of it; I hope you will excuse me if I tire not my Reader by a repetition of the same, in Answer to your recapitulation under the reflecting Titles of *Old and new Popery*. I shall therefore only refer you and them to what has been said in the body of the Book, and most commonly in the close of every Article, for an answer to what was not particularly mentioned in your Defence; where I hope I have convincingly made it appear that your Parallel is wholly grounded upon your mistake (not to give it any worse title) of our Doctrin.

§. 132.

You know very well Sir, that I might in exchange have given you a Parallel of New and Old Protestantism, (if that can be called old which is not of above 150 Years standing) with a great deal more reason than you have done of Popery; and have shewn you the many Alterations that have been made during this last Age even in your Rubrics, Liturgies, Doctrins, Disciplin, and form of Ordination, without descending to that variety of Contradictions which are found even among your Approved Authors: But because this Answer has swelled above the bounds I intended, I shall let that alone to another hand, or till some other opportunity be offered.

And here I might take my leave of you; but that a tender concern for the salvation of your Soul, and for all those others who are misled by you, calls upon me to admonish you of your Duty.

Sir, You know when an injury is done to any particular person, and either their Goods or Good-name are taken from them, a restitution must be made, and that under pain of eternal Damnation: for St. *Augustin's* rule is without exception (unless in cases of an impossibility) that the sin is not remitted unless the injury be repaired by restitution.

§. 133.

The Defender's obligation to make Satisfaction to the Church.

Non tollitur peccatum nisi restitutione oblatus.

But

But when the Calumny passes from particulars to whole Communities; as the Crime becomes much greater, so does the Obligation of making Satisfaction become more Cogent. And seeing no Community is so Holy as that of Christs Immaculate Spouse his Church, those Calumnies that are forged against her, must be expiated by a more than ordinary Satisfaction; And where her fame has been struck at in Public, nothing but a Public Recantation can make Attonement.

I must therefore here, Sir, call upon you once more, and mind you of your Necessary Duty, that is, of making a Public acknowledgment of those *Calumnies* you have thrown upon the Church, and the *misrepresentations, unsincerities and Falsifications* you have made use of to back those Accusations.

This I tell you is a *necessary Duty*, and without which you cannot expect your Sin can be Forgiven you; and therefore I must in almost your own words intreat you by the hopes of Eternity to consider *how dangerous this way you have taken is, and what a sad purchase it will be, if to gain some reputation, or Temporal Interest in this world, you do, or omit that which will unavoidably lose your own Soul.*

You ask me *whether you have Calumniated us, or misrepresented our Doctrins; and where are the Unsincere dealings, Falsifications, Authors miscited, or misapplied.*

Sir, I know these are harsh words, and I wish for your reputation sake, I could smother the Crimes; but alas they are too obvious to be concealed, and in Every Article almost you are guilty of them. This I have sufficiently Demonstrated, and if Sense and Reason can be Judge in any thing, even in their proper objects, I appeal to that which is common in every man, for the truth of what I say.

I will not again return to Particulars, lest I should seem to take too much Satisfaction in having my Adversary at an advantage; No! I should have been contented to have let these or any other Injuries pass, had they only affected me; but where the Church (which must be Holy) is struck at, and such Arts used to blacken her, should I hold my Peace, my silence would be a Guilt.

It is not of an Error or two of the Press, nor yet of the omission of some words which were not pertinent nor material that

that I here complain; I speak of words left out which per-
varicate the plain sense; I speak of misconstructions, and mis-
applications contrary to the intent of the Authors; and this
not only to shew a pretended difference amongst our selves;
but to back most horrid calumnies which you have uttered against
that Church, which is without spot or blemish, and this in the
very entrance into your Exposition.

There is certainly Sir, no Crime so black as that of Idolatry;
to accuse therefore a Church of committing it by *adoring men
and women, Crosses and Images, and that in the utmost propriety of the
Phrase*, the proofs ought certainly to be clear, and demonstra-
tive; but when we find nothing but wresting of places and words,
and mutilations of Sentences to make them speak what you please,
I think the most moderate term we can give such accusations is
to say they are *Calumnies*.

The Truth of what I say, has been abundantly shewn in the
foregoing Articles; and I admire after such accusations, that
you can talk so confidently of a *peaceable Exposition, kindly and
charitably performed*, and which you were willing to hope might
be received *with civility*. Is this the way to heal our Breaches,
to bring that *Peace and Unity* which you say you so much
long for?

You tell us indeed that *our Errors are many of them disavowed by
us*, and is not that enough? Why so much pains then to prove
us guilty of them? Why is there not an union at least in those
points? Why must we be still called *Idolaters, &c*? We know our
selves Innocent, and we assert it; we know the Church was al-
ways so, and we prove it; but yet the most solemn assertions,
and the clearest proofs must pass for nothing amongst those
who pretend to Civility, Peace, and Charity.

I conjure you therefore, Sir, by all that is Sacred, by the com-
mon name of Christian, by that Unity that ought to be in the
Church of Christ, as well as by its Sanctity, by the Eternal
God and his Son Christ Jesus, that as you tender the Salvation of
your own Soul, and those of so many others as have been in-
duced by you to an imitation of those Calumnies, that you re-
tract the false witness you have born against your Neighbors,
and hinder not that union which might otherwise be hoped for
in the Church of Christ, by hindring those who have gone

Expos. De9. ch.
of Engl. p. 14.

Defense p. 34, 35.

Ibid. p. 103.

astray, from returning to the Arms of their Innocent Mother.

I know the pride of our nature is apt to hinder persons from retracting what they have once advanced; but certainly they who consider that Eternity is at stake, and that an injustice, which will render us miserable for that Eternity, cannot be expiated without making satisfaction, will not find it so difficult to acknowledge their mistake, tho' wilful, rather than run into inevitable damnation. And pray God give you this serious thought and resolution.

And when you are serious, Sir, and resolved to do your duty, pray consider also; First, the obligation you have brought upon your selves by such accusations: Consider; Secondly, the danger you have thrown your selves and your adherents into by your separation; and Lastly, consider the many advantages you are deprived of by being separated from our Communion.

I.

§. 134.

The obligation on the Defender has laid upon himself by accusing the Catholic Church of Idolatry.

If you accuse us Catholics of Idolatry and of those other Errors and Crimes you mention, I see not how you can pretend us to be members of the Church of Christ, one of whose inseparable marks is that of *Sanctity*, which is certainly inconsistent either with such Crimes or Errors; for as a man cannot be accounted a sound man if he have a mortal distemper on him, so neither can a Church be accounted Holy if it teach a damnable Doctrin: And if we cannot be accounted members, neither can they who preceded us in the same Practices and Doctrins; and therefore you who lay this accusation, oblige your selves to shew a visible Church, distinct from that of ours, which has in all ages been free from such Errors and damnable Idolatries; but this, as I have formerly taken notice, your Book of Homilies to which you subscribe, thinks impossible; and without considering the consequences of denying Christ to have such an Innocent Church, tells us plainly that for above 800 Years, *All men, women and Children of whole Christendom fell into the damnable Sin of Idolatry.*

Third part of the Homilie against peril of Idolatry, pag. 143. fol. Anno 1673.

Shew us such an Innocent and Holy Church as this, and we will Communicate with her. But if you cannot shew such an one, you must give us leave to believe our Blessed Saviour, who promised that the *Gates of Hell* should not prevail against his Church, and that he would send the *Holy Ghost the Comforter* who should remain with her to the end of the world, &c. rather than, with such Calumniators,

Calumniators, accuse him of the breach of his promise, and affirm that he had no Holy Church on Earth for above 800, may as others say, for above 1000 Years. And seeing we know our selves Innocent of those Crimes, of which we are accused as well as they, how can we communicate with our and their accusers?

I would not have you Sir, to fly to your usual Parallel, and tell us that God had always his Wheat among the Tares in the field of his Church. The Parable is just, if rightly understood; that is, there shall be always good and bad in her Community. But if you compare the Wheat to the orthodox Doctrin of Christ, and the Tares to Errors, or Heretical Tenets, they certainly, who were guilty of those Errors, must be accounted Tares; and if, as your Book of Homilies affirms, the whole Christian world was guilty of them, both in Head and Members for above 800 Years, where was the Wheat all that time? The belief of some true Doctrins, mixed with many Errors would not secure them, unless you will say, that the same individual Root might bear both Wheat and Tares, and be at the same time gathered into the Granary and burnt with unquenchable fire. But if you say there were at that time orthodox Christians, and a Church which Preached the word of God, and administered the Sacraments rightly, and was free from the Tares of false Doctrin; let it or its Members be shown, and we will Communicate with them. But it is easier to talk this out of a Pulpit, than prove it to men of Sense.

Secondly, the danger you are in by being thus Separated from the Church of Christ, is such, that any one I think who considers it seriously with its consequences, cannot but desire to free himself.

You deny not but that the Church in Communion with the Bishop of Rome, was a true Church, and that Salvation was and is to be had in it, that she had and has true Pastors, true Sacraments, true Creeds, the true Word of God, &c. Only you say, Errors have crept into her since the First 400 Years, and that you have reformed them by the Example of those first Ages, and by the infallible Word of God.

But, besides that it is a question to which it will be difficult to give a satisfactory answer, from whence they had it who assumed

II.

§. 135.

The danger he is in by being separated from her Communion.

assumed that Authority to reform; and what testimony they can give of their mission: I would only ask you, Sir, what assurance you can give me, that your pretended Reformers in this last Age see more clearly the sense of this infallible writing, or know more exactly what was the practice of the First 400 Years, than all your Forefathers of those preceding ages? If you cannot give a satisfactory answer to this, and shew such an assurance that you have hit upon the right Faith and they did not, such an assurance I say, upon which we may trust the Salvation of our Souls (which being a matter of the highest concern the security ought also to be the highest) we shall have reason to doubt you have been out in your reformation; and that whilst you pretended to reform, you have on the contrary made a breach in the Unity of the Church and have rent the Seamless garment of our Lord, and torn his mystical Body, a Crime not much unlike theirs who Scourged, Buffeted, and Crucified him, and will be as severely punished.

If you say, they were evidently convinced that Scripture was against the universal practice and belief of the Church, and therefore they were obliged to follow *the Superior not Inferior Guide*, I desire to know how they came to be evidently convinced: and if you cannot shew some secure and unerring principle to rely upon for that conviction, I must exhort you to consider the hazard you have run your self into by following them; the danger which all those who are misled by you incur; and how strict an account you and they must one day give, if that Principle of yours, That *every individual person may dissent from the Catholic Church, so his judgment be convinced he follows the right sense of Scripture, and she does not*, be found false, and you and they deluded by it into disobedience: For seeing our Blessed Saviour himself bids us look upon them that will not hear the Church, as no other than *Heathens or Publicans*, such disobedience must needs be followed with a punishment answerable to those crimes.

III.

§. 136.
The advantages he is deprived of by being out of the Church.

Lastly, as for the advantages which you are deprived of by being separated from the Catholic Church, I beg of you to consider them not only in general but in Particular; And to this end, pray read seriously the conclusion of the Third Discourse

Discourse of the Guide in Controversy, and compare the times which preceded your pretended reformation with those which have followed it, and see what a decrease of Truth, Piety, Devotion, Humility, Love and Obedience has hapned, since you separated from your unerring Mothers arms, and betook your selves to the guidance of your own fallible interpretations. Which if you do, I hope you will with the Prodigal Son return to the embraces of your tender Parent, who with expanded arms and a compassionate bleeding heart, Sollicits her Almighty Spouse for your Conversion.

FINIS.

A Copy of the Bishop of Meaux's Letter to the Vindicator.



Meaux. 13. May. 1687.

Mon Reverend Pere.

LES nouvelles objections, que vous m'envoyez sur le sujet de mon Exposition, sont si legeres, que si je n'apprenois par un homme de votre mérite, qu'elles sont jugées de quelque poids par les Protestans d'Angleterre, je croirois perdre le temps d'y répondre. Car qu'importe apres tout, si ce Liure a esté mis en l'estat ou il est, sur des Censures de la *Sorbonne*, comme on le veut croire, ou par mes propres reflexions? Il suffist, quoiqu'il en soit, qu'a present ni la *Sorbonne* ny trouve rien a dire, ny qu'aucun Catholique ne le contredite; & qu'au contraire le Clergé de *France* en corps, tant de Docteurs de toutes les Nations, des Cardinaux tres illustres par leur Sçavoir & leur Pieté, le Pape mesme l'approuve. Que doit importer a un homme qui cherche la Verité, par quel moyen je sois parvenu a escrire une doctrine approuvée; puisque enfin on ne peut nier que la mienne ne le soit dans toute l'Eglise, & qu'avec cette Doctrine je ne sois universellement reconnu pour Euesques tres orthodoxes, dans la Communion du *St. Siege*, & de tous les Euesques Catholiques? Ceux qui Voudront dire apres cela, qu'il n'est pas permis d'estre Catholique dans la Croiance dont je fais une profession si haute, & si publique; cherchent a aveugler eux mesmes, & ne veulent pas voire la Lumiere du Mydy.

Après cela Si je persiste a dire, comme je fais, que mon Ouvrage n'a jamais esté soumis a la censure de la *Sorbonne*, & que soutenu par une autorité plus grande que la Sienne, je n'ay jamais
seulement

seulement songé à en demander l'approbation; on verra bien que ce n'est pas l'intérêt de mon Livre, mais le témoignage de la Vérité qui me fera parler ainsi.

Je persiste encors à dire, qu'il ni a jamais eu aucune Edition de mon ouvrage avouée de moy, que celle qui est presentement repandue par tout, & traduite en tant de Langues. Que si la plu' quelqu'un d'y condre les Aprobations & le Privilege du Roy avec le nom de Gramoisly, c'est une foible preuve pour demantir ce que je dis. Mais quand j'aurois adiouste des cartons à une impression desia faite avant qu'elle fust debitée, & quand l'y aurois corrigé ce qu'il m'y auroit plu, ou que je l'eusse, si on le veut, tout à fait changée, quelle consequence y auroit il a tirer contre moy de ces changemens? Mettons encors, si l'on veut, qu'il y eust eu quelqu'un assez vainement Curieux pour avoir soin de trouver cette Impression avantque je l'eusse ainsi corrigée, qui jamais s'est avisé de faire un proces à un autheur sur toutes ces minuties; & ne voit on pas clairement, que ceux qui debitent avec tant de soin des choses si Vaines, cherchent des chicanes & non pas la verité. Apres tout, Mon Rev. Pere, si on parle encóre de ces menües observations, qui ne meritent pas seulement qu'on y reflexisse, & que vous jugiez qu'il fust utile pour convaincre les opiniâtres, d'avoir une Attestation de la Sorbonne, qui fist voir que jamais on ny a seulement parlé de mon Livre pour luy en demander son Approbation; on le soumettre à son examen, vous pouvez repondre assurément qu'on en envoira dans la forme la plus Authentique que les Esprits contentieux pourroient desirer. Voila pour la premiere objection.

Pour la seconde. J'avoüe sans peine que l'edition de mon Livre que jay publiée, differe en quelque chose de mon Manuscrit, dont, comme je vousay dit par mes precedentes, on avoit repandu plusieurs Copies; car il faut toujours se souvenir qu'il avoit este fait d'abord pour l'instruction de quelques particuliers, & non pas pour estre imprimé. Par cette mesme raison je ne doute pas qu'on ne trouve dans les Editions que j'en ay pas avouées, quelque chose qui ne sera pas mot à mot ce qui aura paru dans la vraye. Mais pour peu qu'on ait d'equité, on reconnoitra que cette diversité ne regarde que la netteté ou la brieveté du stile, & jamais le fons meisme de la croyance. C'est meisme ce qui paroist dans les exemples de cette pretendue Premier Edition que vous dittes

qu'on objecte. Quand j'aurois dit, par exemple, que l'honneur que l'on rend à la St. Vierge devoit estre blâmé s'il n'estoit pas Religieux, c'est à dire, s'il ne se raportoit pas à Dieu qui est l'objet de la Religion, au fond il ny à rien que de tres certain; & si dans la suite je l'ay tourné d'une autre maniere, ce n'a esté que pour parler plus brievement, & pour éviter de miserables *Equivoques*, qu'on fait tous les jours sur le terme de *Religieux*. Je voudrois bien demander aux Protestants d'Angleterre, si les Festes qu'on y celebre à l'honneur des Saints ne sont pas partie du culte Religieux qu'on rend à Dieu pour le remercier de les avoir sanctifié & glorifié. En un mot, & pour ne point perdre le temps d'avantage, à discuter des choses en l'air, & des changements si legers, qu'à peine m'en Souviens-je moy même, ceux qui voudront soutenir qu'ils sont plus considerables, que je ne dis n'ont qu'à remettre leur Edition pretendue entre les mains de quelques personnes digne de fois ou je puisse la faire voir par lequel un de mes Amis, je me fais fort alors ou de la convaincre d'une fausseté manifeste, ou, si elle à este faite veritablement sur mon Manuscrit, de montrer plus clair que le jour, que ces differences qu'on releue tant, ne meritoient pas seulement qu'on y pensast.

Vous voyez, Mon Rever. Pere, que j'entre autant que puis dans le dessein de vostre Charité envers les Infirmes; car pour moy, encors un coup, qu'ay-je à faire de me defendre de ces legers corrections, puisque j'avouerois sans difficulté de grandes fautes, si j'avois esté assez peu instruit pour les faire, avec beaucoup d'actions de graces envers Dieu qui m'auroit ouvert les yeux pour les reconnoistre.

Sur la Troisième objection il ni à rien qui me regarde en particulier, & je veux bien vous dire avec franchise, que loin d'estre emeu de la lettre de St. *Chrysostome*, que vos Ministres accusent la Sorbonne d'avoir Supprimée, je suis persuadé au contraire qu'elle est tres-avantageuse à l'Eglise; de sorte que, bien loin de la Supprimer, je seray toujours d'avis qu'on la publie comme tous les autres ouvrages des Peres, ou il ni a contre la doctrine de L'Eglise que des difficultes apparantes, & jamais d'objections Solides. Mais c'est icy la matiere d'un autre entretien; & je dois parler maintenant des objections qu'on vous fait contre mon Exposition.

On veut dans la quatrième qu'un Catholique ait écrit contre

ce Livre, à cause qu'on a ouï dire, dit on, à Mr. *Conrart* qu'il avoit vu cet écrit. Avec la permission de ceux qui objectent des choses si vaines, que pretend-t-on conclure de la? Et quand sur la foi de Mr. *Conrart* Huguenot enteste de sa Religion, s'il en fust jamais, on voudroit croire qu'un Catholique eust écrit contre moy; n'y a-t-il pas de bons & de mauvais Catholiques, de jaloux, des indiscrets, & des ignorans? Et que peut on penser de ce Catholique qui n'a point tout confidant d'un Ouvrage qu'il entreprend contre une Evesque de sa Communion, que des Huguenots? En Verité il y a bien de la foiblesse à relever, de pareilles choses, & ceux qui s'en laissent esblouir, ont bien envie d'estre trompés.

Cinquième objection: Je persiste encors à dire que je n'ay point leu le Livre du Père *Cresset* qu'on m'oppose; jay bien sçeu, à la verité, que Mr. *Yarieux* me l'opposoit; mais les Protestans eux mesme demeurans d'accord que cet Auteur messe ensemble le vray, le faux, & le douteux, je ne me croy nullement obligé à m'esclaircir de la plus part des objections qu'il me fait, non plus qu'à y répondre. J'ajoutera seulement icy, que le Père *Cresset* luy mesme, touché de ce qu'on disoit que sa Doctrine ne s'accordoit pas avec la mienne, m'en a fait ses plaintes à moy mesme, & a écrit dans une Preface d'une seconde Edition de son Livre, qu'il ne differoit en rien d'avec moy, si ce n'est peut estre dans les expressions; ce que je laisse à examiner à quiconque en voudra prendre la peine. Aux surplus il n'y a personne qui ne sçache que lors qu'il s'agit d'entendre les Dogmes, il faut considerer ce qu'on en écrit Theologiquement & precisement dans un Ouvrage Dogmatique, plustost que quelques exagerations qui seront, peut estre, eschapees dans des Livres de pieté. On parle encore dans cette cinquieme objection de ce que jay dit dans ma Lettre Pastorale touchant ce qui s'est passé dans le Diocèse de *Meaux*, & dans plusieurs autres; dont les Evesques mes confreres & mes amis m'avoient fait le recit; & moy je persiste à dire, sous les yeux de Dieu, qui jugera les Vivans & les morts, que j'en ay rien dit que de veritable; & que l'auteur de la Republique des Lettres avoit reçu un mauvais memoire, quand il a dit que je retrancherois cet Article dans les Editions suivantes, puisqu'il n'y ay pas seulement songé.

Quand a ce qu'on objecte en sixième lieu du Cardinal *Capisucchi*

vous sçavez aussi bien que moy, Mon R. Pere, que c'est une froide objection qui roule sur l'equivoque du Mot de *Latria*. Vous connoissez la distinction des Scolastiques entre la *Latria Absolue* & la *Latria relative*. Et tout icy se reduit enfin si visiblement à une dispute de mot, que je ne puis comprendre comment des gens sensés s'y amusent. Pour moy qui ne m'estois pas proposé de defendre les expressions de l'echole, quoique tres aisées à bien expliquer, mais le langage de L'Eglise dans les decisions de foy je n'avois pas besoin d'entrer dans cette subtilité; & le Cardinal *Casimirus* qui en faisoit un traité expres, n'a rien dit, en tout cela qui me soit contraire.

La Septieme objection est une lettre qui me fut escrite il y à quelques années par un nommé *Imbert* qui crut s'attirer quelque protection de ma part, en me disant qu'il souffroit persecution pour la Doctrine de mon Livre de l'Exposition. Je n'en crus rien; parce que je connoissois trop Monsieur L'Archevesque de *Bordeaux* son Prelat dont il se plaignoit, mais comme j'ay toujours vecu avec ce sage Archevesque dans une tres sincere amitié & correspondance, je luy escrivis sur ce sujet. J'appris que ce Monsieur *Imbert* estoit une teste malfaitte, qui avoit fait jusque dans L'Eglise des extravagances signalées, dont il n'avoit eü gard de se venter auprès de moy; il s'estoit melle dans la conduite beaucoup d'autres choses fort irregulieres qui m'empescherent d'entrer plus avant dans cette affaire, & d'interceder pour un homme, ou d'abord je n'avois cru que de la foiblesse & de l'ignorance. Cependant les Protestans imprime la lettre de cet homme, & la simple allegation d'un tel tesmoin deviendra, s'il plaist à Dieu, une preuve contre moy. Je vous le dit devant Dieu, Mon Re. Pere, j'ay le coeur serré quand je vois des objections de cette nature relevées serieusement dans des Livres, & je demande à Dieu, dans le gemissement de mon cœur, O Seigneur, souffrirez vous encors long temps que des ames Chrestiennes se laissent prendre dans de si fragiles lacets?

Les extraits du Cardinal *Bona* qu'on raporte dans la dernière objection, regarde la difficulté commune, tant rebattüe par les Protestans, sur la maniere de prier les Saints. Cette difficulté consiste en ce que comme ceux qui prient avec efficace & qui obtiennent l'effet de leurs Vœux sont quelque fois regardes comme faisant les choses à leur maniere, il arrive aussi quelquefois, qu'au lieu de

de dire aux Saints, priez, on leur dit, faites, en soufentendant toujours que cest par leurs *prieres* Seulment qu'ils font. Par de telles objections on fera voir au St. Esprit qu'il a tort quand il dit si souvent dans l'Ecriture, que les Saints ont fait ce que Dieu a fait par eux, & a leurs prieres. Si ces façons de parler se trouvent dans l'Ecriture, pourquoy ne voudroit-t-on pas qu'elles se trouvent aussi dans les prieres de l'Eglise. Mais peut-t-on s'expliquer plus clairement que fait l'Eglise sur ce sujet? Puisque pour une fois qu'il se trouvera, & encors dans les Hymnes & les ouvrages de Poésies, que les Saints sont prié de faire & d'accorder quelque chose, il se trouvera Cent fois tres biens expliqué qu'ils le font par leurs intercessions & par leurs prieres. Et si la chose n'estoit pas encors expliquées par les prieres de l'Eglise, pouvoit il rester aucun doute apres les explications que jay rapportées du Catechisme du Concile, & apres les decisions du Concile mesme? Car, je vous prie, pensons un peu entre nous ce qu'il enseigne dans la Session 25. Ne pose-t-il pas pour fondement de l'invocation qu'on leur adresse, qu'ils offrent des prieres pour nous? Par consequent le dessein est d'enseigner, que leur *puissance est dans leurs prieres*. Et on nous demande apres cela des nouvelles explications, comme si le Concil de Trent ne s'estoit pas assez expliqué sur une matiere d'ailieurs tres claire. En Verité, Mon Reverend Pere, cela afflige un Cœur Chrestien, de voir que le sens de l'Eglise estant si bien esclaircy dans ses decisions, on continue encors a nous chicaner sur des Mots.

Je ne vous parleray point de l'affair de Monsieur de Witte Pasteur de St. Marie de Maline; je ne vois rien la dedans qui me regarde en particulier, non plus que dans les lettres du Clergé sur le sujet de quelques Brefs du Pape. On ne pretend jamais offenser sa Sainteté, ni diminuer le moins du monde l'Autorité de son Siege, en disant qu'il en peut emaner des choses ou l'on pretend que la regle n'est pas toujours observée; au contraire de tels Exemples deuroient fair voir aux Protestans comment une Eglise peut respectueusement soutenir ce quelle croit estre de ses droits, sans rompre l'unité, & sans blesser la subordination.

Excusez, Mon Reverend Pere, si je vous fais si tard cette reponse: d'autres occupations qui ne m'en ont pas laissé le loisir me serviront d'excuse,

The Bishops of Meaux's Letter.

d'excuse, s'il vous plaît. Je finis en louant votre Zele qui ne vous permet de vous relâcher dans le desir qui vous presse de Sauver vos freres. Je suis avec un Estime particuliere,

Mon Reverend Pere,

Vostre tres humble & tres

Affectionné Serviteur.

✠ J. Benigne de Meaux.

A Copy of the Bishop of Meaux's Letter to
the Vindicator.



From Meaux. May the 13th. 1687.
New Style.

Reverend Father.

THE new Objections you send me upon the Subject of my Exposition are so slight and inconsiderable, that if I were not assured, by a Person of your Merit, they are thought of some weight by the English Protestants, I should think my time lost to reply to them; For, after all this bustle, what matters it, whether this Book were reduced to what it is, by the Censure of the Sorbon, (as they would have it thought) or by my own proper reflections? Which soever it was, it is sufficient, that the Sorbon has nothing now to say against it, neither do's any Catholic contradict it; on the contrary the whole Clergy of France, and

and a multitude of Doctors of all other Nations, as also of Cardinals famous for their Learning and Piety, may even the Pope himself approves it. What needs any one, who searcheth after Truth, concern himself to inquire by what means I came to Write approved Doctrin, seeing 'tis certain they cannot deny mine to be so throughout the whole Church, nor that I am in the Profession of this Doctrin, Universally acknowledged to be an Orthodox Bishop, in Communion with the Holy See and all other Catholic Bishops? They who, notwithstanding all this, say he cannot be a Catholic who retains the Faith which I so loudly and so publicly profess, take pains to blind themselves and will not see the light at Noon-day.

If after this I persist to say, as I do, that my Book was never submitted to the Censure of the Sorbon, and that being supported by a greater Authority than That, I never Dream't of asking it's Approbation; It will plainly appear, that it is not the Advantage of my Book, but the Testimony of Truth that makes me say so.

I continue still to say, there was never any Edition of my Book own'd and avowed by me, but that which is now every where spread abroad, and Translated into so many Languages: But if some Body has been pleas'd, to tack the Kings Approbation and Privilege, with the Name of Cramoisy, to some other Edition, it is but a weak Argument to give the lie to what I say. But what if I had made some Additions to a Printed Impression, before it was made public; what if I had corrected in it what I thought fit, or, if they please, altogether changed it? What consequence can they draw from thence against me upon account of those Alterations? Let us put the case also, if they please, that some Body should have been, so vainly curious, as to take the trouble to find out this Impression before I had thus corrected it; who has ever undertaken to quarrel with an Author for such trifles? Is it not plain that such Men, as take so much pains to publish such foolish things, seek not the Truth, but to juggle and perplex the World with Tricks? After all, Reverend Father, if they still continue to talk of these Observations, which do not deserve so much as to be reflected on, and that you Judge it profitable for the Conviction of Opiniators to have an Attestation of the Sorbon, to make it appear that their Approbation was not so much as demanded to my Book, or that it was not at all submitted to their censure, you may answer with assurance, that they will send it in the most Authentic Form, that contentious Spirits can desire, This to the first Objection.

As to the Second I do readily acknowledge; that the Edition of my Book which I published, differs in some things from my Manuscript, of which as I told you in my last, many Copies had been scattered about; for you must always remember, that it was at first made for the instruction of some particulars and not to be Printed: And for the same Reason I do not doubt but they may find in the Edition which I did not approve, some things not agreeing word for word with the True one; but a little Justice must needs make them acknowledge the difference there to regard only the Beauty or Conciseness of the Style, and not at all the Substance of the Faith. This is visible even in the instances, which you say they produce from that pretended first Edition. Had I said, for Example, that the honor which is given to the Blessed Virgin ought to be blamed, if it were not Religious, that is to say, if it did not refer to God, who is the Object of Religion; there is nothing but truth in that expression, if we examin it to the bottom: And if afterwards I have given it another Turn, it is only that I might speak with more Brevity, and avoid the Pitiful Equivocations which are every day made upon the Word Religious: I would fain ask the Protestants of England, if the Feasts they there Celebrate in honor of the Saints, do not make a part of the Religious Worship they pay to God, in Testimony of their thanks for his having Sanctified them, and Crown'd them with Glory? In a word, that I may not lose time in discussing such trivial things, and slight changes, that I can scarce remember 'em my self, let such as are minded to maintain them to be more considerable, than I say they are, only put their pretended Edition into the hands of some person of Credit, where I may have it seen by some of my Friends; and I do then engage my self either to shew the manifest Falsity of it; or, if it has been truly Printed after my Manuscript, to make appear as clear as the day, that the differences, they so much magnifie, deserve not even to be thought upon. You see, Reverend Father, that I peruse as far as I can the design of your Charity towards the weak; for as to my self, once more, what have I to do to defend such slight corrections; seeing I should be very ready to acknowledge great faults, had I been so meanly instructed to commit them, with much hearty Thankfullness towards God who had open'd my Eyes to see them.

There is nothing in the Third Objection, that particularly concerns me, and I must tell you freely, I am so far from being moved by the Epistle of St. Chrysostom which your Ministers tax the Sorbon to have suppress'd, that on the contrary I am perswaded it is very advantageous

injurious to the Church; Inſomuch that I am ſo far from ſuppreſſing of it, That I ſhall always adviſe it ſhould be Publiſhed, as all the other works of the Fathers, in which there is only ſome difficulties in appearance, but never any ſolid Objections againſt the Doctrin of the Church. But this is the Subject of another entertainment; and I muſt ſpeak at preſent of the Objections they bring you againſt my Expoſition.

In the Fourth Objection they will have it that a Catholic has Writ againſt my Book, becauſe they have (as they ſay) heard M. Conrart ſay, that he had ſeen the Writings. With their Permiſſion who make ſuch vain Objections; what do they pretend to conclude from thence? And ſuppoſe, upon the Credit of Monſieur Conrart a Huguenot, not headed (if any one ever was) with his Religion, they ſhould ſuffer themſelves to be perſuaded, that a Catholic did Write againſt me; Are there not Good and bad Catholics; zealous, Indifferent, and Ignorant ones? And what can any one think of ſuch a Catholic, who has none but Huguenots, for his Conſidents in a work he undertakes againſt a Biſhop of his own Communion? Certainly it ſhews a great weakneſs to magnifie ſuch poor Objections; And they who ſuffer themſelves to be impoſed on by them, muſt needs have a mighty inclination to be deceived.

Fifth Objection, I ſtill continue to ſay, that I have never Read Father Crellets Book which they bring againſt me; I know well, indeed, that Monſieur Jurieux Objected it to me; but ſeeing Proteſtants themſelves acknowledge this Author to mingle True, False and doubtful things together, I do not think I am at all obliged to inform my ſelf of the greateſt part of the Objections that he brings againſt me any more, than, I do to answer him; I will only add here, that Father Crellet himſelf, troubled and offended that any one ſhould report his Doctrin to be different from mine, has made his complaints to me; and in a Preface to the Second Edition of his Book, has declared, that he varied in nothing from me, unleſs perhaps in the manner of expreſſion; which whether it be ſo or no, I leave to them to Examine, who will pleaſe to give themſelves the trouble. Moreover every body knows, that when we would underſtand what is Doctrinal, we muſt conſider what is Written Theologically and preciſely in a Dogmatical work, and not ſome exaggerations, which may have eſcaped in ſome Books of Devotion.

In this Fifth Objection they alſo take notice, of what I ſaid in my Paſtoral Letter, touching that which paſſed in the Dioceſs of Meaux,

and several others, as I was informed by the Bishops my Brethren, and other my Friends. And I do again assert in the Presence of God, who is to Judge the Living and the Dead, that I spoke nothing but the Truth, and that the Author de la Republique des Lettres, received very bad intelligence, when he said that I intended to strike that Clause out of the following Editions; whereas for my part I never so much as Dreamt of doing it.

As for what they Object in the Sixth place about Cardinal Capisucchi, you see as well as I, Reverend Father, that it is a weak Objection which runs upon the Equivocation of the word Latria, you understand the School Distinctions between Absolute and Relative Worship. And in short all this falls so visibly into a Dispute about words, that I cannot imagin how Men of Sense, can amuse themselves about it. As for me, who never engaged my self to defend the expressions of the School, tho' never so easie to be explicated, but only the Language of the Church in her decisions of Faith, I was not obliged to enter into those subtilties; And Cardinal Capisucchi, who has Writ an express Treatise of them, has said nothing in the whole that contradicts me.

The Seventh Objection is a Letter Written to me, some Years since, by one Imbert, who hoped he should obtain some Protection from me by telling me he suffered Persecution upon account of the same Doctrine, taught by me, in the Book of my Exposition; I did not believe him, because I was too well acquainted with my Lord the Arch-bishop of Bourdeaux, his Diocesan, of whom he made his complaint; But as I had always lived in a strict correspondence and Friendship with that Arch-bishop, I wrote to him upon this Subject, and understood that this Mr. Imbert was a hot-headed Man, who had done, even in the Church, very remarkable extravagancies, which he was more cautious than to boast of to me. His conduct had been tainted with many other irregularities, which indeed hindered me from interesting my self for him any further in the business, or to intercede for one, in whom I had found nothing but weakness mixed with Ignorance. Nevertheless Protestants Print this Mans Letter, and the single Allegation of such a Witness must become, God willing, a proof against me. I speak it in the Presence of God (Reverend Father) my Heart is grieved to see Objections, of so poor a Nature seriously pressed in Books; And I beg of Almighty God in the anguish of my Soul, O Lord wilt thou still continue to suffer Christian Souls to let themselves be caught in such weak and miserable Snares!

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The Extracts from Cardinal Bona, which they bring in the last Objection, regard the Common difficulty so often proposed by Protestants about Prayer to Saints. The Difficulty consists in this, that as they who Pray with efficacy, and obtain the effect of their desires, are sometimes considered as the doers of the things after their manner; It happens also sometimes, that instead of saying to the Saints Pray for us, they say, do this; always understanding that it is by their Prayers they do it. By such Objections the Holy Ghost might be blamed, for saying so often in the Scriptures, that the Saints have done that which God has done by them, and at their Prayers. If such manners of speaking be familiar in Scripture, why will they not also have them used in the Prayers of the Church? But is it possible to explain ones self more clearly than the Church does upon this Subject; seeing for one time you find (and that in the Hymns and other Poetical works) that we Pray the Saints to do, or to Grant, some thing, you will meet with it a Thousand times Explicated, that they do it only by their Intercession and Prayers? And had not the thing been already explicated by the Prayers of the Church, could there yet remain any doubt after the Expositions I have brought out of the Councils Catechism, and after the decision of the Council it self? For I beseech you let us weigh a little with our selves what it Teaches in the Twenty fifth Session, does it not put this as a Foundation of the Invocation which we make to them, that they offer up Prayers for us? And consequently it's design is to shew us their Power is in their Prayers, and yet, new Explications are still demanded, as if the Council of Trent had not sufficiently declared her Doctrine in a matter otherwise very clear. Truly Reverend Father, it extremely troubles a Christians Heart, to see, tho' the Sense of the Church be made so very Evident, in her decisions, People should continue still thus to Juggle and Cavil with us about words.

I will say nothing about Mr. De Witte Rector of St. Maries of Meckline. I find nothing in that Objection which concerns me in particular, nor in the Letters of the Clergy, upon the Subject of some briefs from the Pope. Nobody ever pretends to offend his Holiness, or in the least title to diminish the Authority of his See, by saying, that things may proceed thence which may not always be according to Rule. On the contrary Protestants my observe from such Examples, that a Church may with respect maintain, what she thinks to be her Right, without either breaking Unity or hurting Subordination.

The Bishop of Meaux's Letter.

Pardon me, Reverend Father, for making this return so late, my Employments of another Nature which would not give me leisure sooner, must (with your leave) be my excuse. I conclude praising your Zeal, which will not suffer you to mitigate the urgent desires you have for the Salvation of your Brethren. I am with particular Esteem,

Reverend Father,

Your most humble and most

Affectionate Servant.

✠ J. Benigne de Meaux.

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To be added, page

BUt this is the Language of a most Learned Doctor, and esteemed such by many as are called Protestants: The Plain and significant Ceremonies of the Church, who are imputed in their own Assembly, are termed, *Popish* and *Popish*. The Rhetorical Expressions of the Greatest Saints, *Idols* and *Idols*, must pass for *Popish* Blasphemies. St. Thomas, therefore styled the Angelic Doctor, is by a dash of our Defenders *Metamorphosied* into a *Popish* Idol: St. Germain, St. Augustine, the Doctor, St. Bernard, the Abbot of Colles, St. Antonine, and St. Basil, are all *Popish* Blasphemies: And Christ's Holy Catholic Church, the Church, and unity of *Angelic* Incarnations, &c. are all *Popish* and *Popish*. But who is this a Scholar and a Christian? may one who writes nothing but peaceable Expositions, with all the Kindness, Charity and Moderation imaginable.

FINIS

A
R E P L Y

TO THE
D E F E N C E
O F T H E

EXPOSITION *of the* DOCTRIN
O F T H E

Church of England:

Being a Further

V I N D I C A T I O N
O F T H E

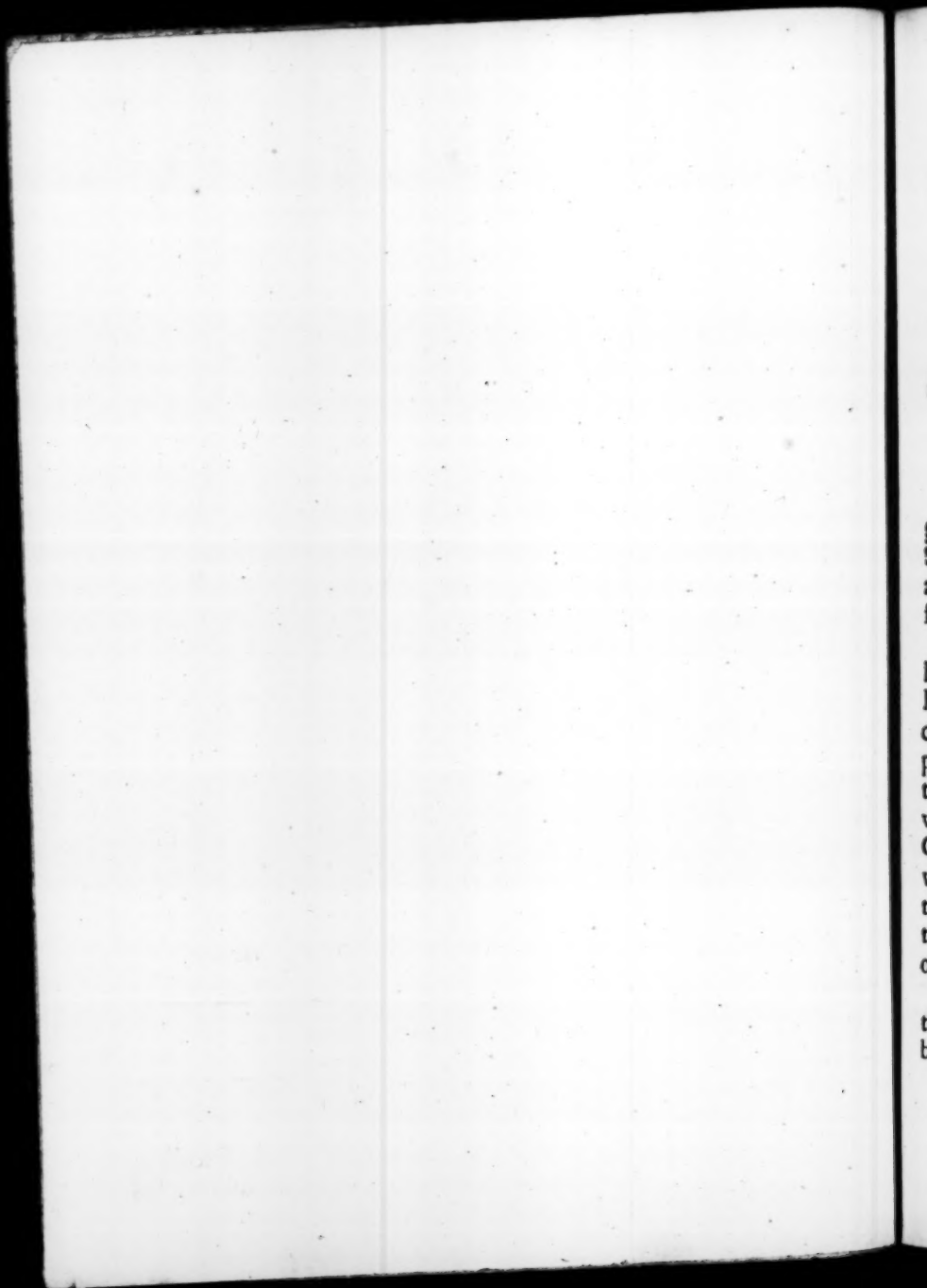
Bishop of *CONDOM'S* Exposition of the
Doctrin of the *CATHOLIC CHURCH.*

With a second Letter from the Bishop of *Meaux.*

Permissu Superiorum.

L O N D O N,

Printed by *Henry Hills*, Printer to the King's Most Excellent
Majesty, for His Household and Chappel; And are sold at his
Printing-house on the Ditch-side in *Black-Fryers.* 1687.



THE PREFACE.

THEY who consider seriously the mischief which Heresie and Schism bring along with them, not only to the individual persons that are guilty of them, but also to the Nations in which they are propagated, will certainly commend the endeavors of those Sons of Peace who labor to Establish Truth and Unity, and condemn theirs who seek all means possible to obscure the one and obstruct the other.

They also who cast an Eye upon the Controversies about Religion which have been agitated in this and the last Age, and the miserable Broyls, and other worse consequences that have attended them, cannot but deplore the unhappy fate of *Europe*, which has for so long time been the Seat of this Religious War. And they who will but impartially consider matters, will find, that Catholics have upon all occasions sought the most advantageous means to procure this Christian Peace, tho' to their grief they have still been hindred from effecting this good work, by the ignorance of some, and the malice or self-interest of others.

The Defender tells us in the beginning of his Preface, that several Methods have been made use of in our Neighboring Nation to reduce the pretended Reformed to the

§. 1.
The mischief
of Heresie and
Schism.

Catholics seek
the best means
to obtain
Peace.

The Preface.

Catholic Communion; but that this of the Bishop of *Meaux* was looked upon as exceeding all others, in order to that end. This shews indeed the great Zeal those persons had for the Salvation of their Brethren. And tho' the Defender is pleased to call those excellent Discourses of the *Perpetuity of the Faith*, and the *Just Prejudices against Calvinists*, and M. *Maimbourg's* peaceable Method, &c. Sophistical, and to represent M. *de Meaux's* Exposition, as either *palliating or perverting the Doctrine of his Church*; Yet seeing he only asserts the former, without going about to prove it, and has been so unsuccessful in the later charge (as I shall fully shew in the following Treatise) I hope the judicious Reader will suspend his Judgment till he has examined things himself, and not take all for Gospel that is said with confidence.

Tag 4.

He tells us also, that the *Great design of these several Methods, has been to prevent the Entering upon particular Disputes*; And pretends it was because *Experience had taught us, that such particular Disputes had been the least favorable to us of any of them.*

§. 2.
We neither decline particulars, nor refuse to fight with Protestants at their own Weapons. We Appeal to Scripture.

But the Truth is, we have never declined fighting with them at any Weapon, nor refused upon occasion to enter upon each particular; neither need we go to *France* for Instances, we have enough at home.

Some even amongst the first pretended Reformers, appealed to Scripture only; neither would they admit of Primitive Fathers nor Councils; and tho' these very persons, who were for nothing but what was found in Scripture, were convinced, by the following Sects, that their Reformation was defective, if Scripture alone was to be the Rule of Reformation; every Year almost, since the first Revolt, producing some new Reform of all those that had gone before; And tho' Catholics might justly decline to argue from Scripture only, till Protestants had proved

The Preface.

proved it to be the Word of God by some of their own Principles; yet were they not afraid to joyn Issue with them all, even in the Point of Scriptures clearness for our Doctrins, abstracting from the Primitive Fathers and Councils. And thereupon, besides several *Catechisms*, the *Catholic Scripturist* and other excellent Books, two Treatises were published here in *England*, and never, that I heard of, Answered. The first,

An Anchor of Christian Doctrin, wherein the principal Points of Catholic Religion are proved by the only Written Word of God. in 4 Volumes in 4°. Anno 1622.

The other,

A Conference of the Catholic and Protestant Doctrin with the express words of Scripture, being a second part of the Catholic Ballance. Anno 1631. 4°.

in which was shewn, that in more than 260 Points of Controversie, Catholics agree with the Holy Scripture, both in words and Sense, and Protestants disagree in both.

Other Protestants perceiving they could not maintain several Tenets and Practices of their own by the bare words of Scripture, and despairing of Fathers and Councils of later Ages, pretended at least to admit the first four General Councils, and the Fathers of the first three or four hundred Years. But how meer a pretence this was, appeared by the many Books Written abroad upon that Subject, as *Coccinus* his *Thesaurus*, *Gualterus* his *Chronology* and others; and at home *Dr. Pierce* found it too hard a task to make a reply to *Dean Crecy's Answer to his Court Sermon*; and the present nibbling at the *Nubes Testium*, shew how hard a task they find it to elude their plain expressions.

A third sort of Protestants ventured to name Tradition as an useful means to arrive at the True Faith; but many excellent Treatises have shewn, that no other Doctrins will

§ 3.
To the Fathers and Councils in all Ages.

§ 4.
To an uninterrupted Tradition.

The Preface.

will bide that Test, but such as are taught by the Catholic Church. For Novelty (which is a distinctive mark of Error) appearing in the very Name of *Reformation*, an uninterrupted Tradition can never be laid claim to by them who pretend to be Reformers. And indeed the exceptions which they usually make, and the General Cry against Fathers, Councils and Tradition, shew how little they dare rely upon them.

Nay there has not been any thing like an Argument produced against our Faith, or to justify their Schism, but what has been abundantly Answered and refuted; and yet the same Sophisms are returned upon us as Current Coyn, notwithstanding they have been often brought to the Test, and could not stand it.

Moreover, Catholics have so far complied with the infirmities of their Adversaries, that they have left no Stone unturned to reduce them to Unity of Faith, and that by meekness, as well as powerful reasonings.

They have not only condescended to satisfy the curiosity of them who have most leisure, by Writing large Volumes upon every particular Controversie, proving what they hold by Scripture, Councils, Fathers, Reason, and all other pressing Arguments; but because most persons cannot get time to peruse such vast Treatises, they have gone a shorter way to work, and some have manifested the Truth of our Doctrine from the unerrable Authority of the Church of Christ, against which he had promised that *the Gates of Hell should not prevail*: Others shewed it from the nature of Truth and Error, and the impossibility that an Universal Tradition could fail, especially when God had promised, that the words he would put into their Mouths, should not depart out of their Mouths, nor out of the Mouth of their Seed, nor out of the Mouth of their Seeds Seed, from henceforth and for ever. Others again,

The Preface.

as the *Protestant Apology*, proved the innocence and Antiquity of our Doctrin from the Testimony of Learned Protestants themselves, of whom one held one Article and another another; from whence they hoped at least to make our Doctrins be looked upon as less offensive.

But Protestants finding it a very difficult task to elude such strong Reasons as have and might be brought for the necessary and unerrable Authority of the Church; still as if they were uneasie, by all means endeavored to shuffle off such Arguments as would make short work of the business, and flew out at every loop-hole to particular Disputes, and the private Opinions of the Schools, where they knew they could enlarge, and talk so long, that Years might pass before they could be silenced, during which time they hoped the Readers as well as Writers would be tired, and by that means they might get their ends.

And whereas Catholics all along desired them to inform themselves first, what the Church held to be of necessary Faith, before they entred into Dispute or Writ against us, and thereupon to take their Doctrins from the Councils and Universally received Practices, and not from Private Doctors, or actions of particulars; it was impossible to obtain of them to do it with calmeness: but when ever any Argument pinched, they fell to railing, and began to blacken our Faith, to misrepresent our Doctrins, Calumniate our Practices, and Ridicule our Ceremonies.

And, as the World go's now, he that could Rail the most, being looked upon as having the better end of the Staff, and Calumnies sinking deeper into the Memories of the Vulgar than solid Reasons, Catholics grew by degrees to be looked upon as bad as Devils, and their Doctrins as the Dictates of Hell it self.

And shew the truth of our Doctrins from Protestants own Concessions.

§. 5.
But Protestants fly to particular disputes; and in them to the particular Tenets of Schoolmen.

And at the last to down-right railing.

Hence

The Preface.

§. 6.
Therefore a
plain Exposition
of our
Doctrin was
thought neces-
sary.

Hence it was, that others again thought it necessary to deliver our Doctrin according to the Genuin and approved Sense of our Councils, and abstracting from the private Disputes of School-men, insist only upon those Doctrins which were universally and necessarily received: Neither was the Bishop of *Condom* the first or only Man that did it. *Verron* had preceded him in *France*, and in the beginning of *Queen Marys* Days an Exposition was Published here in *England* much what of the same Nature, tho' in a different Method.

2 Tim. 4.

To these I might add the Catechism of the Council of *Trent*, and many others Published in every Country.

So, that we may justly say, we are now fallen into such like times as those which were foretold by *St. Paul*, in which People will *not endure sound Doctrin, but, having itching Ears after Novelties, choose to themselves Teachers according to their own Desires*. Only this is our comfort, that we have not been wanting in our Duty, we have *Preached the Word of God*, we have been *instant in Season, and out of Season*; we have *reproved*, we have *rebuked*, we have *exhorted, with all long-suffering and Doctrin*; but they have *turned away their Ears from the Truth*, and believed *Fables*. We have used all the means we can to calm the minds of People, that being United in one Faith we might prove our selves to be the followers of Christ; but hitherto all has been ineffectual through the ignorance of some whose credulity made them believe every Cry against Popery; and the malice of others, whose interest prompted them to defame us.

§. 7.
A Brief account of the
Religion of
our Ancestors,
from the first
Conversion of
this Nation,
till *the Sixts*.
Schism.

The Truth of which will appear more clearly, whilst I give a brief account of our Controversies in general, and of that betwixt the Defender and me in particular. In order to which I hope it will not be looked upon as too tedious, if we cast an Eye backwards upon the Religion of our Ancestors.

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It is not denied by our Adversaries, but that the Christian Religion took very early Root in this Nation, and some Remains of it were found when *St. Augustin* the Benedictin Monk was sent hither by *St. Gregory* the Great, to reduce the Pagan Idolaters to the Faith of Christ. *St. Bede*, who Writes the History of his coming, tells us, there was carried before him a Banner, with the Effigies of Christ upon the Cross; and that he came in with a Procession, Singing the Litanies, &c. He tells us also, that notwithstanding the long want of intercourse with *Rome* and the Members of that Communion, occasioned by great Oppressions and Persecutions during the Reign of Pagan Kings; yet had there not many Errors crept into this Christian part of the Nation: for *St. Augustin* only found two Customs amongst them, which he could not Tollerate, the one their keeping *Easter* at a wrong time with the *Quarto-decimani*; and the other some Errors in the Ceremonies of Administring Baptism: these two he earnestly solicited them to amend; but they were obstinate, and would not suffer any Reformation in those two Points, till God was pleased to Testifie his Mission, and the Authority he came with, by the Authentic Seal of Miracles.

Our Adversaries also do most of them acknowledge, that when *St. Augustin* came into *England*, he taught most, if not all, the same Doctrins the Roman Catholic Church now Teaches, and introduced those Practices which they now are pleased to call Superstitions; But these Doctrins and Practices, were either then Taught and exercised by the British Christians also, or they were not; If they were not taught by them, certainly we should not have found them so easily submit to such Practices and Tenets as our Adversaries call plain and do vn-right Superstitions and Idolatries; and if they were then

Catholic Religion early
Established in
our Nation.

St. Augustin
and the Brit-
tans agree in
all things but
keeping *Easter*
and some Ce-
remonies
about Bap-
tism.

a

taught

The Preface.

taught also by the Brittish Christians, they were certainly of a much longer standing than *St. Augustins* time; and our Adversaries, who pretend the reason why they separate from the Church of *Rome* is, because she has introduced Novelties in matters of Faith, may be from thence convinced of the Antiquity of those Doctrins they now call Novelties; and must either grant they were introduced by the first Preachers of the Gospel here, or shew evidently some other time before *St. Augustin* when this Church embraced them.

§. 8.
This same Faith was delivered by continual Succession, till in these later days, it was weakened by *H. the 8ths.* Schism.

*Milia deus unus
Templum de-
fruit annus.*

*Edward the
6th.*

This Faith and these Exercises Taught and Practised by *St. Augustin*, were propagated down, even till King *Henry the 8ths.* time: whose Lust and Rapines as they were insatiable; so were the Actions, which he did in order to the fulfilling of them, unparalleled.

Every one, who has Read any thing of our Histories, knows that his first breach with *Rome* was, because his Holiness would not allow him to separate from his Lawful Wife Queen *Catharine*, that he might Marry *Ann* Daughter of Sir *Tho. Bullen*; and that having once caused this Schism, he propagated it by Sacrilege, pulling down Religious Houses, turning the Inhabitants to the wide World, giving their Lands and Revenues to Parliament-men and Courtiers, by which rewards he gained their consent to what he designed.

It is sufficiently known also, that he approved not of the new Doctrin, that was brought in by *Luther* during his Reign, neither would he permit such a pretended Reformation, so that the whole contest during that time was only about the Supremacy of *St. Peters* See. But as Schism is most commonly followed with Heresie; so in King *Edward the 6ths* time, the Protector, who was tainted with *Zwinglianism*, a Reform from *Luther*, endeavored to set it up here in *England*; and from that time the Ca-

tholic

The Preface.

tholic Doctrin which had been taught by our first Apostles and propagated till then, begun to be rejected and accused as Erroneous, Superstitious and Idolatrous, and they who Professed it, Persecuted.

But this Kings Reign being but short, Catholic Religion begun again to bud forth under Queen Mary; but that Bud being early nipped by her Death, Queen Elizabeth, by the advice of the new Council which she chose, and to secure her self in the Throne, resolved to destroy the Catholic Interest, and set up a Prelatic Protestancy which might have the face of a Church; but other pretended Reformers opposed her Prelates and called their Orders Anti-christian, and would needs have the Rags and Remnants of Popery, as they called 'em, taken away, telling them, that if the Word of God was to be the sole Rule of Reformation, such things as were not to be found in that Rule, were certainly to be rejected.

From that time this Nation has been variously agitated with Disputes, and tho' they could not agree amongst themselves, yet they set up unanimously their Crys against the Catholic Church, as if she had been the Common Enemy; and they were looked upon to be the best Subjects that could bring the most plausible Arguments against her Doctrins; or move the Common People most to reject her Practices.

During this time the Pope was accused as Anti-christ, the Church of Rome as the Whore of Babylon; neither was there any thing committed by the Heathens worthy reprehension, that was not laid to the charge of the Catholic Church; so furious was their rage against the Truth.

But things growing calmer in King James, and King Charles the firsts time, such Calumnies and Accusations were looked upon by the more Learned party as the effects

Queen Mary.

Queen Elizabeth.

The first pretended Reformers, accused the Catholic Church with all bitterness imaginable:

They were more calm in K. J. & K. Ch. the firsts time.

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fects of Passion, and Moderation taught them to acknowledge the Church of *Rome* to be a Mother Church, that Salvation was to be had in her, that many of those accusations which were brought against her were but the Dreams of distracted Brains; and the more moderate persons begun to look upon her with a more favorable Eye; but still the aversion which the Vulgar and less knowing People had imbibed, from so long continued Slanders, could not be taken away; and the arising Factions in the State blew up the Coals afresh, and pretended this Moderation was nothing but an inclination to Popery, which so frightened the Mobile, that they were ready to joyn with any party that pretended to suppress such a Monster, as they thought it to be; from hence came Rebellions and the horrid Murder of King *Charles* the first.

After which the Prelatic Party here in *England* were as much run down as the Catholic, and underwent a common Banishment, during which they entertained a fair Correspondence; the Protestant finding by Experience, that Catholics were Loyal Subjects, conscientious Dealers, and constant Friends.

This fair Correspondence abroad was the cause of a no less pleasing Union after the happy Restauration of King *Charles* the second, during the beginning of whose Reign, Catholics were not otherwise much molested by the Governing party, but only kept out of Employments; till *Shaftsbury* and his Adherents invented a malicious Calumny, laying a pretended Plot to their charge, by which they put the Nation into such a Flame, that Papists were become the most odious People in the World, and Popery the greatest Crime.

But the Truth of this Sham-Plot being detected by a subsequent real one; the Innocent sufferings of Catholics raised Compassion in the more moderate Church of *England*

King *Charles*
the second.

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England Men, and they seemed to be willing they who had suffered so unjustly should enjoy something a greater liberty; but still the Laws enacted against them being in force, there were persons enough ready to put them in Execution.

In this posture were Affairs, when it pleased God to take to himself his late Majesty: No sooner was his present Majesty Ascended upon the Throne, but he declared himself a Catholic, to the unspeakable joy of the Catholic Church, and grief of others, who did not stick to affirm, that they saw nothing wanting in his Majesty fitting for a King, but only (as they thought) a better Religion.

At his coming to the Crown, his Majesty was pleased to declare, that he looked upon the Church of *England* as proceeding upon Loyal Principles, and that he would protect her; this (as it might well) gained the hearts of that party, who little expected such a gracious Declaration from one, whom they had always looked upon as a Member of the Catholic Church, whose Principles they had been taught were too cruel to make use of such Lenitives; and this being again Repeated at the opening of the first Parliament, had so much Power upon the minds of the Loyal party, that notwithstanding the conclusion of a Sermon Preached before them, in which it was declared, that *an English-man might be Loyal, but not a Papist*, that Parliament testified it's Loyalty to such a Degree as will never be forgotten; and would, I am confident, have proceeded in the same manner, had not some factious Spirits animated the Pulpits Zeal, and thrown fears and jealousies into the minds of those who were bigotted in their Religion.

Indeed, this Sermon to the House of Commons was the occasion of our following Controversies, as being the

King James
the second.

Dr. Sherlock's
Sermon May
29. 1685.

§. 9.
The rise of
the Present
Controversies.

The Preface.

the first thing, that appeared in Print against Roman Catholics, (tho' the Author of the Present State of the Controversies, would not take notice of it.) And they who seriously considered the timing of it, the persons to whom it was spoken, the severity of the accusation, and the manner of Publishing it, made their conjectures then, that it was like a throwing out the Gantlet, and bidding defiance to all the Catholics in *England*.

Some short remarks were made upon this Sermon, in a Paper called a *Remonstrance by way of Address from the Church of England to both Houses of Parliament*. This occasioned the Doctors reply, in which he not only endeavored to vindicate himself, but threw all the dirt he could upon the Catholic Church, laying all the faults of particulars at the Churches Door, after such a manner, as shewed him neither to understand our Doctrine, nor the Principles we go upon.

It appeared from hence, that nothing was to be expected but clamor, insincerity, and misrepresentation; and therefore tho' an Answer was prepared and approved of, yet was it thought fit (by those who were to be obeyed) to let the Controversie dye, rather than stir up a Religious Litigation, upon a Point, which not only the protestations of Catholics, but their Practices had justified them in.

However, seeing the Doctors Vindication as well as all the other Books Written since the Pretended Reformation, had been chiefly filled up with mistakes or misrepresentations of our Doctrins, all which were taken upon trust, as Real Truths, not only by the Vulgar; but by many, who tho' pretending to Learning, had (as appeared) never Read any but their own party, or at least but superficially; Charity prompted a good Man to shew our Doctrins truly as they are in themselves, without

out

The Preface.

out the Mixtures of the particular Opinions of Schoolmen, or the Practices which are neither universally nor necessarily received.

And in order to this he Published a Book under the Title of a *Papist Misrepresented and Represented*, in which the Judicious and Learned Author shewed in one Column what was commonly received amongst the Vulgar as the Doctrin of Papists; and in the opposite the true Doctrin of the Catholic Church was represented with all the sincerity and candor imaginable.

Papist Misrepresented and Represented.

All moderate persons, who would give themselves the liberty to Read and think, acknowledged that Catholics and their Religion had been strangely misrepresented, and were apt to lay great faults upon their Leaders, who had, even from their Pulpits, seconded the common Cry.

But that party being loath to be thought to have any faults, could not endure to be looked upon as Misrepresenters, and therefore notwithstanding they could not deny, but all that was there exposed under the Title of a Misrepresenter, was at least according to the common Notion People had of Popery, yet was it not to be called Misrepresenting; and tho' they could not deny but all Catholics believe according to that Doctrin which the Representer expresses, yet must this pass for new Popery and we must be accused as if we receded from the Faith of our immediate Predecessors, whilst we affirm that any change from the Faith delivered by a continual Succession from Christ and his Apostles must needs be damnable.

This occasioned several Tart Answers and Reply's, till at last the Controversie dwindled into nothing but a Verbal Dispute, whether telling the World that Popery is Idolatrous, Disloyal, bloody-minded, &c. be properly speaking a Misrepresentation or some other word?

During

The Preface.

During this dispute two Books were Published, with the same Charitable, and as was hoped, inoffensive intention. The first the

Acts of the
General Assembly.

Acts of the General Assembly of the French Clergy in the Year 1685. concerning Religion, together with the complaint of the said General Assembly against the Calumnies, Injuries and Falsities which the pretended Reformed have, and do, every day publish in their Books and Sermons against the Doctrin of the Church.

The Design of which Book was the same with that of the Papist Misrepresented and Represented, with this only difference, that in Representing the Tenets of Catholics, it made use only of the words of the Council of *Trent* and the Profession of Faith extracted out of it; and in Representing the Calumnies formed against our Doctrins observed Religiously the expressions of Protestant Authors, whose very words were cited in the Margin.

This was so clear a proof of what the Representer had said, that 'tis supposed his Adversaries would not think fit to contest it longer against such plain and ample Testimonies.

The Exposition.

The other was the *Bishop of Meaux's Exposition of the Doctrin of the Catholic Church in matters of Controversie.*

A Book received by all persons in the Catholic Church of all Ranks and Degrees, as containing nothing in it but the Orthodox Doctrin of the Church. But all the Repeated Testimonies of his Holiness and the Cardinals, Prelates and Doctors of the Church were not enough to make our Adversaries believe it to contain our Doctrins truly; so strangely had they been Misrepresented to them. And therefore out comes presently another

Exposition of the Doctrin of the Church of England, &c.
In the Preface of which Book the Author pretended

The Preface.

to shew that the Bishop of *Meaux's* design was only to palliate or pervert the Doctrins of his Church, because (forsooth) his Manuscript Copy (or if you will the Real first tho' not Authenticated impression) differed in some points from what was Printed and allowed of as the first Impression.

But let us suppose for a moment, if he will, that what he says were true; that the Bishop of *Meaux's* Manuscript was defective in some points, and differently expressed from what it is now in others; suppose the Bishop had permitted an impression to be made, or (as Cardinal *Peron* is said to have done, and which it may be was all the Bishop did) had caused a dozen or fourteen Copies to be Printed off, to shew them to his friends before he would put the last hand to his Book; nay (if you will) let us suppose, that some of the Doctors of *Sorbonne* were of the number of those friends to whom he Communicated those Copies, and that they had made some Corrections, Observations or Additions; what is all that (as the Bishop says) to the Book as it is at present? We send them not to the Manuscript, nor to the first Impression (if a few such Copies could be properly called an Impression) but to the Book as it is now Printed and and approved of, as containing the Doctrin of the Catholic Church.

As for the Refutation of all the Defenders Arguments upon this head, I shall refer my Reader to the Bishops own Letter Published in the Appendix: Only whereas the Defender in his Preface to the Exposition, page 2. insinuates, that the late *Mareschal de Turenne* did not owe his Conversion to that Book, but to some other personal Conferences or Papers to them unknown; I must tell him the *Mareschal* has more then once expressed the just esteem he had for that Book, as for that which first opened

The Preface.

his Eyes and gave him satisfaction, and did frequently recommend it to others, assuring them, that if they considered it with diligence, it would work the same effect in them. If the Defender doubt of the truth of this, the Right Honorable the Lord *John Bellasis*, His Majesties Commissioner for the Treasury, will assure him, that he had it from his own mouth.

§. 10.
The Contro-
versie betwixt
the Vindica-
tor and the
Defender.

In the Body of the Book he runs through all the Points mentioned by the Bishop, still laying such Doctrins to our charge, and backing them with such weak Reasons, and falsified Authorities, that I thought it my Duty (as having Published the Bishops Exposition in our English Tongue) to detect the fallacies and lay open the falsifications; this I did in my *Vindication* shewing him upon all occasions, that what he opposed as our Doctrin either was not at all our Doctrin, and the Authorities he brought to back his Assertion falsified or misunderstood; or else if it was the Doctrin of some particulars, yet was it neither universally nor necessarily embraced by the Church, and therefore not esteemed by us as of Catholic Faith.

To this he has made a Reply in his
Defence of the Doctrin of the Church of England.

In which they, who Examin nothing but the bold Assertions of an Author, will think that he had much the better of it, and that the Vindicators Arguments were but *silly*, and that the falsifications, &c. lay at his own Door: But they who will either take the pains to examin matters thoroughly, or Read this following Reply without prejudice, will I hope, see the matter cleared, and that, notwithstanding all our Defenders pretences, he has not so much as vindicated one of his falsifications, nor brought any one Argument, but which is merely a fallacy, against our Doctrin.

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I shall not go about to prevent the Reader by running through the whole, but it will not be amiss to shew him wherein the chiefest difficulties of our Controversies ly that he may pass over when he Reads any of our Adversaries Books (of which there is so great a glut) what do's not make against us, tho' it be never so plausible or pleasing; for I dare be bold to say, that if our Adversaries would but take care of this, and write against nothing but what is truly our Doctrins, our Controversie would be quickly at an end, and all the large Volumes that are now Written would dwindle into single sheets.

§. 11.
The state of
the Contro-
versie in par-
ticulars.

How do some People labor to prove, that we Adore Men and Women, Stocks and Stones in the utmost propriety of the phrase, and shew a great deal of Reading and an excess of Zeal in speaking against Idolatry and Superstition, whereas it is no where to be found, but in their false accusations.

§. 12.
Honor due to
Saints.

For we assure them, that we Adore none but God in the utmost propriety of the phrase; but if you take *Adore* for *Honor* in an Inferior Degree, we acknowledge that the Saints and Angels may be honored with such an Inferior honor, nay all animated Creatures whatever according to their Dignity. If you deny it to be lawful to give this Inferior honor to the Saints, prove it and you write against us, otherwise all your labor is but spent in vain.

We honor
but adore
them not.

As to Images, we say, that what we call Veneration for them is no other than an honor pay'd, where we truly owe it, to those for whose sake we use such things otherwise then common things. We have a Veneration for Images as for Sacred Utensils Dedicated to God and the Churches Service, and that too in a less Degree than for our Chalice, &c. every one being permitted to handle an Image or a Crucifix, but not those Vessels

§. 13.
Images.

The Preface.

which have been rendred venerable by touching the Sacrament of the most pretious Body and Blood of our Redeemer. We look upon them as proper Ornaments for a Sacred place ; as beneficial for the instruction of the ignorant ; and helps to keep our Minds from wandering, or our Affections from being cooled. In presence of them we pay our respect to the persons whom they Represent ; Honor to whom Honor, Adoration to whom Adoration, but not to the Images themselves, which can Challenge nothing of that nature from us ; because, as St. Thomas says, inanimate Creatures are not capable of any honor. If you dislike this, produce your Arguments and you shall be heard. But run not to any hard expressions of the Schools, as of *Absolute* and *Relative Latria*, &c. if you be Sons of Peace ; all which tho' they may be perhaps defended in the Sense meant by them, yet ought not to be the Subject of our present Controversie, which should be only upon those Points which are universally and necessarily received. Our positive Answer therefore to the (a) Defenders Question (abstracting from the School Language which he calls *Gibberish*, and containing our selves in the necessary Doctrin and Language of the Church in her Councils) is, that the (b) *Image of our Saviour or the Holy Cross is upon no account whatsoever to be Worshipped with Divine Worship* : That Worship being only due to God. I say however, these expressions of the Schools may be easily defended when they explicate their own Sense, if we consider also what they acknowledge to be necessary Articles of our Faith.

Thus in this particular our necessary Doctrin is, that *God alone is to be Adored with Divine Worship*, This all persons consent to : When therefore Scholastics speak of Adoration given to Images, their expressions are to be interpreted, so that they shock not this their first Principle.

(a) Pref. pag. 20.

(b) See this proved at large by *Essays* from the seventh General Council lib. 3. dist. 9. c. 3. 4

The Preface.

ciple. They tell you indeed of a Relative Adoration, but when they explicate what they mean by it, it is no more than what our Defender himself must Practise; for certainly when he makes an Act of Adoration to God or Jesus Christ, he Forms an Idea or Image in his Mind (for he will not I suppose say, he has at those times the Beatifical Vision) but that Image tho' it be only a faint Representative, yet is in it's Representative nature one with the Object which it Represents, and the Adoration which he pays to God he pays to him as Represented by that Image, without making at all times a reflection of the difference betwixt that Image and the Object that it Represents; and that Homage which he there pays is Divine Adoration, not Absolute to the Idea or Image, but Relative in Presence of the Idea to the Object which it Represents: And thus, say they, we may Adore Jesus Christ in Presence of a Material Image, neither is there any other difference betwixt the Idea and this Material Image, than, that the one is in our Mind by something which was formerly in our Senses, and the other is in our Mind by something which at that time strikes our Senses; but the Adoration which is there performed is neither in the one nor in the other to the Image, but to God whom it Represents. And this is all that Scholastic Divines, and that Cardinal *Capisucchi* means in that passage which our Defender cites from him, which I give you entirely in the Margent * whose Sense is in other & more intelligible words what the Bishop of *Meaux* says, that *we do not so much honor the Image of an Apostle or Martyr as the Apostle or Martyr in Presence of the Image.*

qualem Gentiles Imaginibus exhibent, ac proinde Latrism illam interdici que Imaginibus in seipsis & propter ipsas exhibetur, quaque Imagines seu Numina aut Divinitatem continentis more Gentilium colantur; de hujusmodi enim Latrism Controversia erat cum *Judeis* & *Heresicis* qui hac ratione nos Imagines colere asserbant. Ceterum de Latrism illa que Imaginibus S. Trinitatis, Christi Domini aut Sacratissime Crucis exhibetur, ratione rei per eas representatae, & quatenus cum re representata unum sunt in esse representativum, nullamque Divinitatem Imaginibus tribuit, aut supponit, nulla unquam fuit aut esse potuit Controversia. Nam hujusmodi Latrism Imaginibus Exhibetur non propter seipsas, nec in ipsis

* Ex his constat in Concilio Niceno secundo, & in Tridentino, aliisque, Latrism damnatum Idolatriam sacris Imaginibus denegari,

The Preface.

Effendo, sed propter Exemplar, in quod Adoratio illa transiit: unde sicut Purpura Regis, est non sit Rex, honoratur tamen eodem honore quo Rex, quatenus est conjuncta Regi, & cum Rege facit aliquemodum unum; & humanitas Christi est sit Creatura, adoratur ad rationem Luce, quia est unita persone Verbi, & unum Christum cum persona Verbi constituit; ita Imago Christi quia in esse representativo est unum & idem cum Christo, adoratur eadem Adoratione qua adoratur Christus,

If the Bishop of *Meaux* chose rather to speak in such intelligible terms and according to the Language of the Church in her Councils and Professions of Faith, leaving the harder expressions of the Schools, it do's not follow that he and Cardinal *Capisucchi* differ in the true meaning, neither is it a mark; *that Papists* (as he says) *think it lawful to set their hands to and approve those Books whose Principles and Doctrins they dislike.* I have shewn him in what Sense that may be true, (tho' it seems he did not understand it) that is, when the Principles in those Books touch only probable opinions, or Philosophical conclusions, they may approve what they dislike: But I told him, that in matters of Faith, they do not think it lawful to set their hands to or approve the Principles they dislike; neither can our Defender shew one Instance without wresting it to a Sense not intended by them.

Relics.

§. 14.
Justification.

Conc. Trid. Sess.
6. cap. 8.

Merit.
de j. 6. can. 26.

What I have said of Images may be said of Relics.

As for Justification, if persons would but rightly understand things, there can be no Controversie betwixt them and us, the Council of *Trent* having declared so plainly, that *we are Justified Gratis, and that none of those Acts which precede our Justification whether they be Faith or good Works can Merit this Grace*; but if after such a Declaration they will not believe us, we can only pity them and Pray to God to make them less obstinate.

Again, for Merit of good works done after this Justification, we say with the Council of *Trent*, that *the just may expect an Eternal reward from God through his Mercies,*
and

The Preface.

and the Merits of Jesus Christ, if they persevere to the end in doing good and keeping the Commandments. But the Council tells us nothing at all of the School questions, as whether this Merit be of Justice or Fidelity or Congnity or Congruity, and therefore they ought to be excluded from our disputes as being no necessary matters of our Faith.

As to Satisfaction for Temporal punishments due to sin; it is not of Faith (as appears by the Councils silence in those Points) that our satisfactions are of Congnity or of congruity, by justice, or by mercy: But it is of Faith, that through the Merits of Christ we satisfy for such pains, and that by Jesus Christ we satisfy for our sins by the help of his satisfactions, which Merits of Christ proceed meerly from his mercy towards us. Oppose this last then only and our Controversie will be shorter.

What a deal of stuff have we seen of late concerning Purgatory, even by those who acknowledge, that all the Council of Trent determinis is, *that there is a Purgatory [or middle state] and that the Souls that are detained there, are helped by the suffrages of the Faithful, but principally by the most acceptable Sacrifice of the Altar.* It is not what Bellarmine looks upon as Truths, that we ought to maintain; but only what is of necessary Faith, and that is defined by the Council. It is therefore no Article of necessary Faith (without the belief of which we cut our selves off from the Communion of the Faithful) that there is a Fire in Purgatory, neither has the Council of Florence defined it, tho' a late Pamphlet says it did. It is not defined what the pains are, nor how grievous nor how long they shall last. Had those Authors therefore let these Points alone, and only Written against such a middle state, the Printer would have got less by them, but the People more.

Separate also what is not of Faith from Indulgences, and

The just may expect a reward for their good works done in Grace.

Satisfaction.
We satisfy
by Christs satisfaction.

Seff. 14. can. 13.
14.

§. 15.
Purgatory.

A short summary
of the Principal
Controversies,
&c. pag. 42.

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Indulgences.

and the Controversie will be brought to this; whether the Power of Indulgences hath been given and left in the Church by Jesus Christ, and whether the use of them be beneficial to Christian People or no; so that we should have nothing to do in our disputes about the Treasure of the Church, nor about Indulgences whereby the punishment due in the Court of God to sin remitted may be taken away, or the pains in Purgatory; but only about a Power to remit to Penitents some part of their public Canonical Penances, if their life and laudable Conversation seemed to deserve it.

§. 16.
Sacraments.

We affirm only, that *there are truly and properly Seven Sacraments in the New Law Instituted by Jesus Christ, and necessary for the Salvation of Mankind, tho' not all to every one.* And our Adversaries say, *there are two only generally necessary to Salvation,* but dare not positively exclude the others from being a kind of particular Sacraments. And seeing the Scripture mentions not the number either of three or seven, why should not the voice and constant practice of the Church be heard before particular clamours?

As to the matter of the Eucharist, if People would but once take a right notion of what we mean by a Real Presence, and rightly understand what we mean by the Terms *Corporal* and *Spiritual*, we should not have such large Volumes Written by those who pretend to believe all that Christ has said.

The Church.

And in our disputes about the Church, and it's Authority, what perpetual mistakes are their committed for want of considering what we mean by the Roman Catholic Church, and by her Infallibility?

§. 17.
The Rule of
Faith.

In a word, would People take notice, that we affirm *the Total and only Rule of Catholic Faith*, to which all are obliged under pain of Heresie and Excommunication,

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to be Divine Revelation delivered to the Prophets and Apostles, and proposed by the Catholic Church in her General received Councils, or by her universal Practice as an Article of Catholic Faith, and that if either this Divine Revelation to the Prophets and Apostles, or this proposal by the universal Church be wanting to a Tenet, it ceases to be an Article or Doctrine of Faith, tho' it may be a truth which it would be temerarious to deny; would they (I say) take notice of this, and then examin what are those Doctrins which we hold to have been thus taught and proposed, we should not only find our Controversie brought into a narrow Room; but all the odious Characters of Popery and the Calumnies that are thrown upon us, with the ill consequences of fears and jealousies, &c. would be removed, and we might hope for Peace and Unity.

Protestants will not distinguish between faith and private opinions.

Whereas by the methods by which we see Disputes now carried on, one would think our Adversaries had no other end in all their Controversial Books or Sermons, but to cry down Popery at any rate, least they should suffer prejudice by it's increase, which they are conscious it would do, if what is of Faith were separated in all their Discourses from Inferior Truths or probable opinions.

But prolong disputes upon unnecessaries.

And because I am not willing to prolong disputes, I do here declare, that if the Defender do hereafter meddle with such points as those which are not of necessary Faith, I shall not think my self obliged to answer him, tho' after that he may perhaps boast how he had the last word.

§. 18.
Which the Vindicator resolves to decline.

But if he please to answer any thing positively to those Doctrins acknowledged by all Catholics to be of Faith,

c

or

The Preface.

or to the Arguments I have brought in the XXIII. and XXIV. Articles to prove the Church in Communion with the Bishop of *Rome* to be the true Orthodox Catholic Church, and that the voice of the Church in every Age is the best way to know what is Apostolical Tradition, upon finishing which two last disputes all our Controversie would be ended ; he shall have a fair hearing.

Defence Pref.
Pag. 11.

But I may be bold to foretel, without pretending to be a Prophet, that nothing of all this will be done ; and that if he vouchsafe an Answer, he will as to the first either still fly to the private Tenets and Practices of Particulars, or Misrepresent our Doctrin ; and as to the others either sob my Arguments off with such an Answer as he thinks is sufficient against Monsieur *Arnauld's* Perpetuity, *that is, calling it a Logical subtilty, which wants only Diogenes's Demonstration to expose it's Sophistry* ; A pretty quirk indeed, were the case parallel, or that it could be made out as clearly, that the Church has erred, as it could be shewn that *Diogenes* moved ; but what is the Point in Question must be always supposed as certain in our Defenders Logic ; or else he will send us to his beloved friends Monsieur *Daille*, or Monsieur *Claude*, as he has upon the like occasions ; or lastly endeavor to expose us by some contemptible Raillery, as he has done the Bishop of *Meaux* to the Defenders own confusion amongst thinking Men. For

It is not enough to Men of Sense to speak contemptibly of solid Arguments, excellent Discourses, or persons of known integrity. Monsieur *Arnauld's* Perpetuity of the Faith, and the just Prejudices against the Calvinists will not loose their esteem amongst the Learned and

The Preface.

and Judicious because our Defender tels us they have been out-done by Huguenots ; neither will the Bishop of *Meaux's* credit be any ways impaired, or his Exposition less esteemed because the Defender, and such as he, have endeavored to traduce him, and make the World believe him to be Insincere or ignorant.

But such things as these are now a-days put upon the World without a blush , and they who are this day ingenious , Learned and honest Men , shall be to morrow time-servers, block-heads and knaves if they chance but to cast a favorable look towards Popery , and hated, abhorred, and oppressed with injuries if they forsake their Errors to embrace the Truth, even by those who pretend that Conscience ought not to be forced.

I must conclude this Preface with begging pardon of my Readers for the length of this work which will I fear deter some from the perusal of it, but I hope, they who are desirous to search for the True Faith, which is but one amongst so many , and without which *it is impossible to please God*, will not think it much to spend a little time for their satisfaction ; which if they do I hope it will open their Eyes and they will see how much they have been hitherto kept in ignorance by those who pretend to be their guides, but shew themselves by their Writing either to be blind , or, which is worse, malicious. For if they know our Doctrins and yet Misrepresent them to their People, they must be convinced of Malice ; and if they know them not, we are ready to inform them ; if they think we palliate or pervert our Doctrins to gain Profelites, it shews how little they understand our Tenets ; For when

c 2

they

The Preface.

they see us ready to lose our Estates, our Liberties, and our Lives, rather than renounce one title of our Faith, how can a reasonable Man be persuaded we would renounce it all to gain a Profelite, who, the very first time he should see us Practise contrary to our Doctrins, would be sure to return and expose our Villany?

BEcause the Defender has been pleased to ask this Question in the close of his Discourse, page 84. *Where are the Un sincere dealings, the Falsifications, the Authors Miscited or Misapplied?* I thought it might not be amiss to refer the Reader to some of them, as they are detected in this following Treatise. And tho' the Defender had not the sincerity to acknowledge them, yet I dare refer my self to any unbyassed Readers Judgment in the case betwixt us.

Calumnies, pag. 3. 32, 36, 47.

Falsifications, pag. 31. 37, 50, 54, 62, 70, 126, 155.

False Translations, pag. 42. 48.

Unsincerities.

Uncharitable Accusations.

Wilful mistakes of our Doctrin.

Affected Misapplications of Equivocal words.

False Impositions.

Authors Misapplied.

Plain Contradictions, pag. 46. 86.

} In almost every Article.

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1686.

A
R E P L Y
TO THE
D E F E N C E
OF THE
Exposition of the Doctrin of the
Church of *England*.

A R T. I.
I N T R O D U C T I O N.

That he who accuses another of Great and
Heinous Crimes, ought to take all prudent
care not to be guilty himself, of those
Faults which he condemns in others, is certain:
But whether this Author of the Defence, or I,
have governed our selves by this Maxim, is to
be cleared; and I suppose the Judicious Readers will neither
take his nor my bare assertion for a proof; and therefore to
avoid more words I commit the whole to their Examen in the
following Articles.

S. 1.
Def. p. 1.

B

I

I shall pass by also what he says concerning the Authority of an *Imprimatur Carolus Alston*, &c. which he equalizes to a *Permissio Superiorum* (tho' I hope he will not contend with those Testimonies which are given to the Exposition) and proceed to the Point in question.

§. I.

Idolatry and
Superstition
Prot. Cry and
Calumnies,
at present.

Dr Jackson, Dr.
Fell, Arch-
Bishop Laud,
Dr. Heylin, Mr.
Thorn'ike, Dr.
Hammond, &c.

Other Prote-
stants thought
the charge
unjust.

Thornlike Just
weights and
measures,
Chap. 1. 2.
Chap. 1. 3.
Chap. 2. p. 9.

Defence p. 88.

If *Calumny* and *Un sincerity* be now the *Catholic Cry*, it is because *Idolatry*, *Superstition*, and I know not what more harsh names, are now the *Protestants*.

There was a time (as this Author knows) in which the genuine Sons of the Church of England excused the Roman Catholic Church of that odious Imputation of Idolatry, and acknowledged the Doctrine of the Church (as to that particular) to be innocent. He knows too, that some persons (never Excommunicated nor censured by the Church of England for it) have maintain'd, that the Sons of the Church of England cannot defend the Charge of Idolatry against the Church of Rome, without denying that Church to be a true Church, and by consequence, without contradicting themselves; without going against the intention of the Reformation, which was not to make a new Church, but to restore a Sick Church to its Soundness, a Corrupted Church to its Purity; without casting the Sin of Schism at their own Doors, and being answerable for all the ill consequences of it: Nay more, that he who takes the Pope for Antichrist, and the Papists for Idolaters, can never weigh by his own Weights, and mete by his own Measures, till he hate Papists worse than Jews or Mahometans; of which the Presbyterian and the Puritan have been guilty, but the Clergy and Gentry of the Church of England have been hitherto more Christian.

I would gladly therefore know how it comes to pass, that at this time (when he acknowledges there was never more cause to hope for an Union, and wishes that all such things as heighten our Animosities, might on all sides be buried in eternal Oblivion,) An Exposition of the Doctrine of the Church of England should be ushered in with that odious Imputation of Adoring Men and Women, Crosses and Images, &c. Where do's he find the Church of England in her Thirty Nine Articles or publick Testimonies of her Dogmatical Doctrine, charging the Church of Rome with such Idolatry? We find indeed that their Twenty second Article tells us, that the Invocation of Saints is one of those Practices which

which are *fond things, vainly invented, &c.* but it proceeds not so far as to call it *Idolatrous*. And if the *Book of Homilies* (to which he flies upon other occasions when he is prest to shew the Doctrin of his Church) be more severe, he is little versed in his own Doctrins, if he be ignorant that several Eminent Divines of his own Church do not allow that Book to contain in every part of it the *publick Dogmatical Doctrin of the Church of England*, tho' they be all obliged to subscribe to it as containing a *wholesome Doctrin*.

Bishop Montague
Dr. Heylin, Mr.
Thom. Nide.

I wish then there be not something more in the bottom of this than what appears at first sight. Lr. Heylin tells us, 'that when Queen Elizabeth beheld the Pope as her greatest Enemy in reference to her Mothers Marriage, her own Birth, and consequently her Title to the Crown of England, Books were filled with bitter Revilings against the Church of Rome and all the Divine Offices, Ceremonies and performances of it; but that in the next Ages the dangerous consequences of the Charge of Idolatry upon the Church of Rome, began to be more calmly and maturely considered; in so much that Arch-bishop Laud thought it necessary to endeavor with diligence to hinder the reprinting of those Books. And what, must the same Apprehensions be now again raised in the Peoples minds? Must the Pope pass now for our greatest Enemy? And must the common People be taught to hate Papists worse than Jews and Mahumetans, that the Pulpits ring again with such horrid accusations, and every Book (tho' pretending moderation) brings now the charge of Idolatry along with it? If this Author had not this design, (for I dare not accuse him of being a leading Man) he might at least have foreseen the ill consequences which would follow in the Nation, and for which I fear He and Those that set him on, will one day answer before the Tribunal of the God of Peace and Unity.

§. 2.
The charge of
Idolatry be-
gun in Queen
Elizabeth's time.

Cyprian. Angl.
[as 342.2d Edit.

Rejected in
King Charles
the first's
time.

Renewed at
present to
make us
odious.

But he thinks himself clear at least of *Calumny*, if he can shew that our Authors allow all that he has charged us with. Not too fast: I must in this also beg his pardon: The consequence do's not follow, that because some particular Members of the Church of Rome may have taught such Doctrins, therefore the Church is guilty of them. He has been often told (and that according to all reason) that we have nothing to do here with the Doctrin of the Schools; that he must take our Doctrins from the Councils, which contain

Defence p. 21

Calumny.

Def. Pref. p. 19.

the Public, Authentic and Universally received Definitions and Decisions of the Church; otherwise he touches not the necessary terms of Communion. But tho' he acknowledges this to be my Catholic Distinction, yet he takes little or no notice of it throughout his whole Book, but flies still to particular Authors to maintain his charge.

Clo'te pag. 86.

But what if our Authors allow not those things which he charges them with, will he then acknowledge himself guilty of Calumny? If he cannot bring any of our Authors that say, *Divine Worship is to be given to the Blessed Virgin and Saints departed* (unless their expressions be miserably distorted) or any persons that do practice it; if our Missals and Pontificals do not command us to adore the Cross taking the word *Adoration* in that strict Sense; and if I shew him in the following Articles that he mistakes the Doctrine of the Council of Trent about the Sacrifice of the Mass, and the Churches Tenet about Merit; I hope he will be so ingenuous as to confess, that we deserve not so ill a Character; and if he be so sensible of the account which must be given for idle words, I hope he will likewise consult the Salvation of his Soul, and repent and make satisfaction for those which are injurious to the reputation of a Church; to which (if he be what he professes) he must acknowledge he owes some obligations as to a Mother.

Unfincerity.

But I charged him also with *Unfincerity* in stating the Question betwixt Catholics and Protestants, and this also touches his reputation. I must confess I would willingly be tender of it; but where so great a concern as the reputation of an Innocent Church is joyned with his single Honor, I think I may be excused, if I let the dirt fall where it ought, when by wiping it off from one, it must necessarily stick upon the other.

S. 3.
Catholics affirm that Protestants hold not all Fundamentals.

Pag. 24.

Protestants grant that Catholics hold all Fundamentals.

That which I condemned in his stating of the Question was, that he represented us as allowing them to hold the *Antient and undoubted Foundation of the Christian Faith*. I told him that we do not allow that Proposition, especially if he mean all Fundamentals; and that tho' the Bishop of Meaux has a Section to shew, how those of the Pretended Reformed Religion acknowledge the Catholic Church to embrace all the fundamental Articles of the Christian Religion, yet it do's not from thence follow, that Catholics reciprocally grant them also to hold the same. And what, I pray, is his answer to this? *That who so shall please to consider Monsieur*

de

de Meaux's arguing from Monsieur Daille's Concessions, as to this Point, will find it clear enough, that he did; if the Foundation consist of Fundamental Articles. But really I have again and again considered what Monsieur de Meaux says in that Section, and can find no such thing in it; but that his is only *Argumentum ad hominem*, an Argument drawn from the Concessions of Monsieur Daille, and from what is manifest to every one, viz. That we believe all those Articles which Protestants call Fundamental: But he neither says, nor insinuates, nor so much as shews it to be his Opinion, that the Protestants hold all those Articles which Catholics call Fundamental. But he who can find That in the Bishops Argument, can find also that *I my self confess that the Articles which we hold and they contradict, do by evident and undoubted consequence destroy those Truths that are on both sides agreed to be Fundamental.* I know not with what Spectacles he Reads, but I think any judicious Reader will grant that I never said any such thing. 'Tis true, I tell him, that were the Doctrins and Practices which he alledges, the plain and confessed Doctrins and Practices of the Church of Rome, he would have reason to say they contradict our Principles: But I tell him also, that we renounce those Doctrins and Practices, that we detest the very Thoughts of them; and that we see no more Connexion betwixt the Consequences of Idolatry and Superstition, which he draws from our Doctrin (if he take it in it's right sense) than there is betwixt the same Consequences which Dissenters draw from their bowing to the Altar and at the Name of Jesus, &c. But he takes no notice of this Parallel, when given him in such modest Terms, and storms at the Method of giving it in the Dissenters Language, which shews he has little to say to the Justice of the thing itself.

But he tells me, that I have mistaken the Question betwixt him and me: For his business was only to give a true Exposition of the Doctrin of the Church of England. Indeed had he followed that Design according to the Title of his Book, and kept himself entirely to it without those wild Excursions against the Doctrin and Practice of the Church of Rome, or only abstained from misrepresenting them, I should not have undertaken to Vindicate the Bishops Exposition. But perhaps he will say that he did it with Charity and Moderation, and that if he had known any thing in his

Defence pa. 4.

M. de Meaux
sense perverted by the Defender.Expos. Sect. 1.
Pag. 3.The Vindicators
sense perverted by the
Defender.
Def. pag. 5.

Vindic. pa. 23.

Catholics no
more Idolaters
than Protestants.

Pag. 5.

Expos. DoG. C.
of E. Pres. pa. 18.

Protestant
Charity and
Moderation.

his Book, that without dissembling the Truth might have been omitted, he sincerely professes he would most willingly have done it. As if it were Charity and Moderation to begin with an accusation of our adoring Men and Women, Crosses, Images and Reliques, &c. Or as if this and the like did so belong to the Doctrin of the Church of England, that he was necessitated in expounding her Doctrin to fix them upon us, and could not omit them without dissembling the Truth. If he had consulted the Learned of his own party, they would have taught him more Charity and Moderation.

A R T. II.

That Religious Worship terminates ultimately in God alone.

S. 4.

Def. pag. 6.

A necessary
distinction not
taken notice
of by the De-
fender.

Our Author of the Defence tells us, *he is but little concern'd in this Article*; neither is it (he says) his business to examine whether I have truly distinguished betwixt that Honor which we pay to God, and that which we give to Saints. But really I think, considering the stress he has put upon the word *ADORATION*, in his following Discourse, he ought to have taken notice of the distinctions which I here gave. But he knew that had he done this, all his Quotations out of our *Liturgies*, &c. would have signified just nothing; neither could he have made so plausible an excuse for his *Calumnies* and *Falsifications*, and therefore he thought it better to leave the true Explication of the Terms, and the necessary distinctions betwixt *Honor* and *Honor*, *Worship* and *Worship*, *Adoration* and *Adoration*, &c. to others, and make use of them still in his own confused Sense, as if nothing had been said to rectifie his mistake.

I see then I must be forced to open the matter a little more plainly: Which having once done, I hope the Judicious Reader will take notice of what I say, tho' he who opposes me may not think it for his purpose.

And first I must again tell him with Monsieur de Meaux, that seeing in one Sense *Adoration*, *Invocation*, and the Name of *Mediator* (I might add *Justification*, *Prayer*, &c.) are only proper to God and Jesus Christ, it is no hard matter to misapply those Terms, whereby to render our Doctrin odious. And I must here conjure him

not

Art. 2. §. 4. Religious Worship terminates in God alone.

7

not to obstruct the hopes of a more Christian Unity (which he thinks is now in a fair way to come on) by a future misapplication of those Terms: To prevent which, I must desire him to consider,

Secondly, That tho' we would willingly appropriate peculiar Names or Expressions to signify the intention with which we do our actions, calling that Honor which we pay immediately to God, Divine Adoration, or *Latria*; That which we pay to Men upon account of natural or naturally acquired Excellencies, only *Civil*; and that which we pay to Saints, Angels and Holy things, *Doula*, or a *Religious Honor*, not in the strictest Sense of the word, but because it has a reference to God who is the Center of all *Religious Honor*, to whom it ought finally to tend, and in whom it is ultimately terminated; yet the Terms, *Respect*, *Honor*, *Worship*, *Service*, *Adoration*, *Veneration*, &c. have been so variously used by our Fore-fathers, both in our Native, and in the *Sacred Languages*, that it is impossible to make them speak uniformly. Thus at this very day, tho' we affirm that God is only to be *Worshiped* (meaning with *Divine Worship*) yet in the Protestant Common-Prayer Book, in the Ceremonies of Marriage, the Man says to the Woman *with my Body I thee Worship*. And our Language teaches us to give the Titles of *Worshipful* or *Right-Worshipful* to Men of Quality. Thus in the Sacred Scriptures *Abraham* is said to Adore the Children of *Heth*, *Josue* an Angel, &c.

What I have said of words is likewise to be understood of the exterior actions of the Body, *Bowing*, *Kneeling*, *Prostrating*, *Kissing*, &c. all which are not so appropriated to God, but that they are and have been in all Ages made use of to testify our respect to our Kings, Parents, or Magistrates.

Lastly, I must desire him to consider with us, that this *Bowing*, *Kneeling*, *Prostrating*, &c. these Terms of *Veneration*, *Adoration*, *Worship*, *Honor*, &c. tho' so promiscuously used, are yet distinguished according to the Excellency of the Object on which they are Terminated; for if the Excellency be *Natural* or *Naturally* acquired, as *Beauty* of the Body or *Virtue* of the Mind; yes, or *Extrinsic*, as *Nobility*, *Riches* or the like, the Honor which is due is only *Civil*, or *Human*: But where the Excellency is *Supernatural* we term the Honor *Religious*, that is, such an Honor

Respect, Honor, Worship, Service, Adoration, Veneration, &c. are equivocal terms and are misapplied by the Defender.

§. 5.
Bowing, Kneeling, Prostrating, &c. are variously used.

§. 6.
The Honor pay'd by those words or actions is distinguished by the Object.

Divine honor
called *Latria*
only due to
God.

Inferior honor
called *Doulia*,
may be given
to Creatures.

The distinction of
Latria and *Doulia*
is acknowledged
by sober Prote-
stants to have
its use, *Possum*,
&c. nothing hin-
dering them

to be taken as

words of art use to be taken to signify peculiar conceptions in Christianity. Thorndike, Epilogue lib. 3. c. 30. pag. 364.

§. 7.

This Inferior Religious Honor is sometimes also pay'd to Inanimate things. As in the Old Law to the Ark, to *Aarons Rod*, &c. and now in the New, to the Sign of our Redemption, to the Bible, to the Altar, &c.

a 2 Reg. 6.

b 4 Reg. 6. 19.

c Psal. 98. 5.
compared with
the 1 Parol. 23. 2.

If this distinction betwixt Supreme Religious Honor or Worship, called *Latria*, and inferior Religious Honor or Worship called, *Doulia*, and that which we call *Civil*, do not please him, but that he will admit only of the two Extreams, and reject that Middle inferior Honor, I must ask him what he will call that Honor which was pay'd to the Ark in the Old Law, before which King ^a David Danced, for the touching of which *Oza* was slain, and the ^b *Bethsamites* to the Number of 70 Men and 50000 of the Populace for having only looked into it? and which was ^c Commanded by the Royal Prophet to be Adored. Nothing of Religion here? Nothing of Reverence? what will he call that Reverence which God himself Commanded to be done to his Sanctuary

Art. 3. §. 7. Religious Worship terminates in God alone.

Quary, *Levit. 19. 30.* Must it not be called Religious? Certainly the Church of England, as I take it, implies at least as much, when amongst her Canons she enters this as one, That Churches be not profaned: Seeing, nothing can be profaned, but what hath a Religious Respect. What will he call that Honor which *Joseph* paid to the Angel after he had told him that he was only Prince of the Army of the Lord, when his own Translation says, he fell on his Face to the ground, and WORSHIPED? I will not urge their Adoration before the Altar, nor their Kneeling at the Communion, because he will perhaps say, they Reverence not the Altar, but God, and Honor not the Elements of Bread and Wine, but Jesus Christ represented by them: However, tho' they are loath to confess it, for fear of giving advantage; yet they must needs allow a Religious respect to both, seeing I hope he will grant, that both the Altar and the Elements may be profaned: Is this Respect a Religious Honor, or is it only Civil? If he cannot for shame say it is only Civil, nor dare not say it is Divine, he must admit of a Middle sort of Honor, which how he will Term I know not, if he call it not *Religious* in an inferior Degree.

These Notions being Cleared, I hope where ever he meets with the Words *Worship* or *Adore*, he will not immediately judge God or an *Idol* to be the object of that Cult, or that a Sovereign and Divine Honor is meant by those Words; but that he will give a right distinction, according to the different objects, to which those Words and Actions are Appropriated: which if he do, I hope I shall easily make him understand our Doctrin in the following Articles.

What I have here said, Clears *Maldonas's* Expression Cited in the close. And as to what he tells us from the *Index Expurgatorius*, that it has ordered these Words *that God only is to be Adored*, and that *no Creature is to be Adored*, to be Blotted out of St. *Augustinus* and other Authors in which they do occur; I wish he had Weighed and Examined well what he Writ: For tho' I have not seen the *Index Expurgatorius* which he mentions, yet I have Consulted the Rules Appointed at the end of the Council of *Trent* for the Correction of Books, and the 4th §. de *Correctione* orders, that nothing be Corrected in old Catholic Authors, but where manifest Error has crept in, either by the decess of Heretics or the negligence

San Principis
excellent Domini
Cecili
Joue prom
Adorans aff
Josue 9. 14

Protestants
payan infe-
rior Religious
Honor to
mere Crea-
tures,

Qui bene distin-
guis bene docet.

pag. 90.

In libro autem
Catholicorum ve-
torum, nibi mu-
tare fas sit, nisi ubi
aut frande the-
ticorum, aut appo-
graphi incursu
manifestus error
irreperit.

*Si quid autem
majoris momenti,
& animadver-
sione dignum oc-
curreat, limat in
novis editionibus,
vel ad margines,
vel in Scholiis
adnotat; ea in
primis adhibens
diligentia, quæ ex
Dilectis, licisque collatis, ejusdem auctoris sententiis facillime illustrari, ac mens ejus planius explicari possit.*

negligence of the Printers: And the Books of *Origen* and *Tertullian*, &c. which are Printed by Catholics without any *Catholizations*, are a plain proof of our Integrity; and therefore I doubt not but that our Defender is either out in his Citation, or that the word *Adore* is taken by them in a less strict Sense, and only inserted in the Margent or Indexes of St. *Athanasius*, contrary to his Sense and Meaning.

ART. III.

Invocation of Saints.

§. 8.

THis being one of those Points in which (as he says) he has promised to shew, that we adore Men and Women by such an Invocation, as cannot possibly belong to any but God only; and that we make the Merits of our Saints to run Parallel with the Merits of Christ; it will be necessary, that I shew him wherein his Mistake lyes, and the injustice of that Imputation.

Prayer, In-
vocation, &c.
are equivocal
terms abused
by the De-
fender.

Epilogue
Of the Laws of
the Church, c. 30.
P. 6. 353.

In order to which, as in the last Article I shewed, That the terms of Honor, Respect, Worship, Adoration, &c. were equivocal; so must I here also First premise, that the words *Prayer, Invocation, calling upon, Address, &c.* are (as Mr. Thorndike himself says, whose Testimony I all along alledge, not so much (as the Bishop of Condom says of Mr. *Daille*) to convince them by the Authority of their most Learned Ministers, who were never, that I heard of, censured by their Church, as because what he says is in it self evident) or may be, in spite of our Hearts, equivocal; that is, we may be constrained, unless we use that Diligence, which common discretion counts superfluous, to use the same words in signifying requests made to God and to Man — neither are they so proper to God, but that whether you will or no, every *Petition* to a Prince, or a Court of Justice is necessarily a Prayer, and he that makes it, invokes, or calls upon that Prince or Court for Favour for Justice.

I. 11.
Saints may be
Honored

2. I must also with the same Mr. Thorndike say, that to dispute whether we are bound to Honor those whom we call properly Saints, or not, were to dispute whether we are to be Christians, and to believe this,

his, or may. For if God hath said, I will Honor those who Honor me, it becomes us certainly to Honor them too. And that whether this Honor be Religious or Civil, becomes disputable only for want of words, vulgar use not having provided proper terms to signify all conceptions which come not from common sense.

I suppose Mr. Thorndike (as in them) spoke also the sense of his Church, when he tells us, and proves it from undeniable (a) Texts of Scripture, and (b) passages of the Fathers, That it is not to be doubted, that the Saints in Happiness pray for the Church Militant — and that therefore whatsoever may be disputed, whether Saints or Angels in this regard may be counted Mediators, Intercessors, or Advocates between God and us, will be mere controversies about words, which I intend to avoid, if I can, in all controversial Discourses.

Saints pray for us. Whether they be our Mediators, Intercessors, or Advocates is only a contention about words.

- (a) Apoc. v. 8. viii. 3. Gen. xlviii. 3. 24. Exod. xxxii. 13. Deut. ix. 27. 1 Kings vi. 12. 32. 33. 34. 35. 4. Kings viii. 19. xix. 34. xx. 6. Ezech. xxxviii. 35. 1 Kings xlviii. 36. 1 Chron. xxi. 28.
(b) St. Cyprian, St. Jerome, St. Augustine, St. Leo, St. Gregory, and many more which he could bring.

So that the difference betwixt Catholics and moderate Protestants, is not Whether Saints or Angels are to be Honored with an inferior Honor, or whether they pray for us; but Whether it be lawful for us to Pray to them; not in that Sense as if we intended by that Prayer to do that to them, which they do to God for us, for that as the same Mr. Thorndike well observes (still really and actually, as the same Author notes, apprehending them to be creatures, which prevents Idolatry;) could not be said without Idolatry; but Whether it be lawful for us to beseech or intreat them to pray for us. And the question betwixt the Defender and us is, Whether such kind of Addresses as these, are of such a Nature as to make Gods (as he calls them) of Men and Women; a very disrespectful Term, for the Saints who reign with God, whom we acknowledge to be our fellow-creatures, however exalted to such a glorified State.

Ibid. pag. 356.

We may desire them to pray for us.

Perhaps he will here tell me with the same Mr. Thorndike, That there may be three sorts of Prayers to Saints. The first, of such sort as not intends God, but to desire his blessings by and through the Merits and Intercession of the Saints. The second of those Prayers which are reduced to an Oration, and the third,

Three sorts of Prayer to Saints according to Mr. Thorndike. Ibid.

Ibid. p. 357.

Page 10.

* This is Mr. Thorndike's assertion, who affirms, that the Rites of the Greek and Latin Churches, Basil, Nazianzen, Nysene, Ambrose, Jerom, Augustin, Chrysostom, &c. the Cyrils, Theodoret, Fulgentius, Gregory the Great, Leo more, or rather all after that time, have all of them spoken to the Saints departed and desired their assistance. Ibid. pag. 378.

§. 10.

And First, As to what he says, that Monsieur Daillé himself had the same Notion he has of the Expressions of the Primitive Fathers of the Fourth Age, viz. that they were rather *Innocent wishes and Rhetorical flights than Prayers*, I do not doubt of it; but I think the Rhetoric lies at his door who flies to such a poor shift. It seems these were some of the *Duriores loci*, more difficult passages which some only nibbled at, others could not digest, and he only shifts off under the notion of Rhetorical flights or novelties. And therefore Monsieur de Meaux was not out (as this Gentleman seems to insinuate) when he said, that Protestants in General (obliged by the strength of Truth) begin to acknowledge the Custom of Praying to Saints, and Honoring their Reliques, was *Established even in the Fourth Age of the Church*; or that M. Daillé grants as much; For certainly, his accusing the Fathers of that Age of altering in that Point the Doctrine of the three foregoing Ages, and his mincing the Boldness of his Assertion by his *Neque enim a vero longe aberraturum puto*; and his *ferè sunt hujus generis*, shews that he could not deny, but that many of them could not pass for such.

Exposit. Sch. 3.
Page 4.

Protestants
grant Praying
to Saints
to have been
established in
the fourth
Age.

Defence p. 7.

§. 11.

However the Defender is of Monsieur Daillé's Religion in this point,

return for her absent Husband, and health for him that is sick. Let us, in our Prayers, be made together with the Martyrs.

[illegible]

What were those of his Brother St. Gregory Nyssen, upon the
 fine forty Martyrs, as also those in his Oration upon a St.
 Theodorus Martyr? But I think what I have here mentioned is
 sufficient.

He knows very well, that I might bring him a multitude of Examples of this nature, and such, that if a Cardinal *Bona* or a Father *Craffer* had expell'd themselves in the same manner, he would have made them pass for *Adorers of Men and Women*; but I suppose the respect he bears to these great Saints and Lights of Antiquity, will make him pass a more favorable Sentence of them; and he is loath I remember to censure them, he is the wiser.

As for his Argument drawn from the Opinion of the Fathers, That the Saints departed were not admitted to the sight of God immediately upon their deasse, I did not think it of such force as to require being taken notice of. For first, I am neither engaged as a Catholic, nor as a Controvertist, to defend every Argument that Bellarmin or Suarez brings, (tho' he make it pass for the Churches reason) especially when many of our Polemic Writers think them unconvincive. For, supposing, not granting, it were true (as he from *Blondel* and *Daille* affirms) that St. Basil, St. Ambrose, St. Chrysostom and St. Augustin were of this opinion, That the Souls of the Saints departed do not enjoy the Beatific Vision till the day of Judgment; yet seeing it is true, and confessed by the most * ingenious Protestants, that they also held it lawful to invoke the Saints, that they not only prayed to them themselves, but exhorted others to do the same, and this without ever giving them the least caution, that their Expressions were only Rhetorical Figures, it necessarily follows, that Bellarmins Argument would have been of no force with them, as indeed

5. 12.
The Ancient
Fathers held,
Saints depart-
ed were ad-
mitted to the
sight of God,
tho' not to
perfect Bliss
till the day of
Judgment.

Expos. of the
Doct. of the
Church of Eng.
pag. 8.
* *Cheerfulness*
Exam. Conc. Tri-d.
part. 3. de Inuoc.
SS. Vossius disp.
2 Thes. 1.
Bishop *Ferber*
commends Bishop
Montague's candor

In acknowledg-
ing St. *Augustin*
to allow Invoca-
tion of Martyrs,
and censures *Ep.*
Andrew for deny-
ing it. *Lib. de*
Imgen. Sanctorum
c. 4. n. 2.

Dr. *Fulk* in his
Rejoinder to

Bristow—pag 5.

Spalatensis Regis.

Each l. y. a. 22. n. 25.

E. C. in his answer to

indeed it was not with St. *Augustin*, who tho' he durst not de-
cide, whether it was the Saints, themselves who appeared some-
times at the Memorials, and who heard the Prayers, or the An-
gels for them; yet made no difficulty to pray to them himself,
and to record the many benefits which others obtained by Pray-
ing to them, as may be seen throughout his whole 22d. Chapter
of his 8th. Book, *De Civitate Dei*.

Epist. l. y. a. 22. n. 25. affirms the same of St. *Augustin* and several others. These are cited by
E. C. in his answer to Dr. *Pierce's* Court Sermon, pag. 198. 199. See also *Therapide* cited before pag. 14.

But it seems our Adversaries are forced to great Straits, when
they are constrained to catch hold of every little Argument
which they think ill Managed; and rather than not maintain their
Novelties, cast Dirt in the Face of all the Antient Fathers, and
accuse that Primitive Church it self (whose Purity they profess
to imitate, and according to whose Doctrine they say they
have Reformed) not only of such gross Errors as are con-
trary to express Texts of Scripture; but of such Ignorance, that
they held Opinions, not only incoherent, but even (a) con-
tradictory to several other expressions in their own Writings.
How much more Christian like had it been for him to have imi-
tated (b) *Sixtus Senensis* (whom he cites) who after having re-
lated the several obscure passages of the Father, affirming
The Souls of the Just to remain the day of Judgment in the shade
of Paradise, under the Altar of God, or in hidden receptacles expecting
the Future Reward of Glory, tells us, We must not presently imagine
they intend as if the Souls enjoyed not the Beatifical Vision, but
only that they did not yet possess that entire Felicity which they ex-
pect after the Resurrection of the Body.

(a) This is one of
the Protestants
usual amusements,
to make St. *Au-*
gustin quarrel
with St. *Augustin*,
St. *Chrysostom*,
with St. *Chrysos-*
tom. &c.

(b) *Proinde cum*
apud priscos Ec-
clesiæ Doctores
legis iustorum
animas vivere aut
in sinu Abrahæ,
aut in Paradiso
manere, aut sub
Altare Dei, aut
in obditi recep-
taculis, ubique ex-
pectare futuræ
gloriæ præmia;

non statim suspicari animas Sanctorum capere divini intuitus Gloria: Sed intelligi eas nondum patri perfectæ & co-
munis illæ felicitatis, quam post corporis resurrectionem expectant. *Bibl. Sancta Lib. 6. Annot. 345. pag. 611.*

non statim suspicari animas Sanctorum capere divini intuitus Gloria: Sed intelligi eas nondum patri perfectæ & co-
munis illæ felicitatis, quam post corporis resurrectionem expectant. *Bibl. Sancta Lib. 6. Annot. 345. pag. 611.*

What if some of the Fathers believed that Saints departed
were not admitted to the highest Heaven immediately upon
their deceases? Do's not our Lord himself tell us, there are
many Mansions in his Fathers House; and Saint *Paul*, that as the
Stars do differ in Glory, so do the Saints in Heaven? We need
not enquire how one may be subordinate to another, as the de-
grees

grees of Angels are; Let us let that alone till we come thither. However let Monsieur *Daille* and this Gentleman take heed, lest while they deny any Invocation of the Saints, they stumble not upon Purgatory. Certainly what ever sense may be put upon the Primitive Fathers Writings, the constant practice and Tradition of the Church shews, that she always believed some persons to enjoy the Beatific Vision immediately after their departure out of this life, tho there remains a further complement of their Glory at the general Resurrection, when Soul and Body shall be united.

Another piece of the like Veneration for the Antient Fathers follows, where he accuses those of the 4th Age of departing from the practice and Tradition of the Ages before them, and endeavours to prove it from the profound Silence of the Fathers of the Three first Ages, from whom he challenges me to bring him any one Instance of such Intercession.

Had he consulted his Brethren the Centurists of *Magdeburg*, he would not have made so bold a Challenge; for they acknowledge that *Origen* who lived Anno 226. (*) Prayed to Holy *Job*, and admitted the (d) Invocation of Angels; they affirm also, that there are manifest steps of the Invocation of Saints in the Doctors of that Antient Age. Had he also consulted Cardinal *Perron*, whom he cites, he would have seen that the Fathers of the 4th Age were so far from departing from the Practice and Tradition of the Ages before them, that they make mention of that foregoing practice. Thus *St. Gregory Nazianzen* in his Sermon upon the Anniversary of *St. Cyprian*, who flourished in the year 250, not only prays to him, but relates a History how *St. Justina* being in danger of making Shipwreck of her Chastity by the Magical Art of *St. Cyprian*, before he was converted to the Catholic Faith, had recourse to the intercession of the Blessed Virgin *Mary*, begging of her to assist her, whose Virginity was in danger. By which relation, whether he was mistaken in the *Cyprian* he mentions, or no, it matters not; he at least plainly shews, that the practice did not arise in his time, but was the common Custom of the precedent Age.

§. 13.
Primitive Fathers calumniated by the Defen. ler.

§. 14.
Prayers to Saints within the 1st. 300. years.

* The Centurists of *Magdeburg* Cent. 3. col. 83. lin. 49. alledge *Origen* saying, O Beate *Job*, ora pro nobis miseris. (a) Again, Cent. 3. col. 5. line 29. they say, *Angeli etiam Origines invocando patris: Hom. 1. in Ezech. I am cent. 3. c. 4. col. 83. line 47. Videtur in DeBorum huius seculi scriptis non obscura vestigia invocationis Sanctarum. Apud Protestant Apology Tr. 2. sect. 3.*

field 7. p. 12. 95. in *margin* n. 26, 27, 28.

What then if the few Writings of the Antients of the First 300 years, which remain, be silent in this particular; does it follow, that they approved not the practice? or is there nothing now to be believed in the Church, but what must be found in their Writings? This indeed might be a Socinians plea: but I did not think those of the Church of *England* (as by law Established) would have stood upon it, when an Act of Parliament obliges them 'to Venerate the 4 first General Councils, so far as not to judge 'any matter or cause to be Heresy, but such as have been condemned by the Authority of the Canonical Scriptures, or by 'the first 4 General Councils: and when so many of their Writers endeavor to persuade the People, that they are ready to stand by the Fathers of the first 400, 500, nay some of them 600 Years; that is, till the 4th General Council inclusively. But it seems our Author acknowledges, with Dr. *Fulk* and others, the vanity of that Claim, and therefore will only stand to the first 300, which I believe he will at last also be forced to quit for the Purer Protestant plea of Scripture alone.

Had this Custom of praying to Saints been only introduced in the 4th Age, and been so dangerous as our Moderns endeavor to persuade the World it is, certainly the succeeding General Councils would have taken notice of it, or some one of the Fathers would have written against it: But on the contrary, we find the *4th General Council allowing this Invocation in the 3d Person, whose words are these, *Let Flavian be had in everlasting memory: Behold Vengeance, [i. e. on his Murderers] Behold the Truth! Flavian lives after Death. Let Flavian the Martyr PRAY FOR US.*

But that which seems to me the most extravagant, is, that Protestants should thus demand us to shew them some Testimonies of the Fathers of the first 300 Years, who lived under Persecution, whose Writings are lost and destroyed; and yet reject the Fathers of the 4th Age, who wrote, when the Church began first to be in a flourishing condition. Can any one Imagine, that the Church, when in Grots and Caverns taught one thing, and when she came into the Light practised another? Can we think, that when *St. Chrysostom tells us, *that the Emperor who is*

Stat. 1 Eliz. c. 1.

Bp. Jewel,
Dr. Pierce, &c.

* *Ἐκκλησίᾳ τοῦ*
mortem vivis,
Martyr pro nobis
over. Conc Chal.
AN. 11. To. 1.
Conc. p. 495.
Edit. Colon. 1578.

* *Chrysost. Hom.*
Amisio. b. c.
Honi. 26. in
2 Corinth. c. 12.
p. 18. 910.
Καὶ ὁ αὐτὸς ὁ
πῶ ἀλου-
ρίδα πᾶσι
καὶ ὁ, ἀπὸ
χρῆται τῶ σῆ
ματι ἐκείνα
ἀετῆρος
αὐτοῦ τῶν
αἰώνων, ὥστε αὐτὸς περὶ τῶν ὁσίων καὶ τῶν σκληροπαιδῶν, καὶ τῶν ἀλπίων, περὶ τῶν καὶ περὶ τῶν
τηκότων, δέεται ὁ τὸ δίδωμα ἔχειν. Edit. Commelin. 1596.

cloathed

cloathed with Purple, takes a Journey to visit these Sepulchers, [of St. Peter and St. Paul] and laying aside his Pomp, presents himself to make Supplications to them, to the end that they may intercede to God for him; he whose Temples are encompassed with a Diadem, prays to a maker of Tents and Fishermen, as his Protectors: Can we, I say, think that this which was so publicly performed in his time, even by the Emperors, was not privately done in Grots before by other Christians?

Were our Question, Whether the Saints prayed for us or no; or Whether it were not lawful to beg of God to hear their Prayers for us, (which is all we do in our Liturgies) he (I suppose) knows that I might furnish him with many Examples out of the Antient Liturgies, and Fathers, even within the first 100 Years: But I know he will elude that, and say he called for express Invocations of the Saints themselves. To comply therefore with his desire, I will not cite St. Denys the Areopagite, who is express, because he will not, it may be, allow him to be Author of that Book. He will not, it may be, think St. Justin the Martyr to speak plain enough, when making an Apology for the Christians who were accused in his time, as Atheists, by the Heathens, because they did not Adore their Gods; he tells them, that we do not only 'Adore God and his Son Christ Jesus, and the Holy Ghost, who taught those things; but venerate in Words and in Truth all the Army of Good Angels, and those that follow him, and teach this, as we have been taught, to others. He will also, it may be, find an evasione for the expression of St. Irenæus in the same Age, who tells us, that the Virgin Mary was made an ADVOCATE for the Virgin Eve; but however let him take care in his Exposition, that he establish not Prayers for the Dead.

Dion. Arop.
Eccles. Hier. ar. 2.
c. 7. § 6. p. 255.
B.

Αλλ' ἐκεῖνον
τε, καὶ τὸ παρ
αὐτοῦ υἱόν, ἐλθόν
ἡμᾶς, καὶ διδάξαν
ἡμᾶς
ταῦτα, καὶ τὰ
ἄλλα ἡμῶν ἐτα
ρῶν, καὶ ἐξο
μολογῶν
ἀγαθῶν ἀγγέ
λων ἑστέον.
ἐν δὲ ματὲ τὸ
προσφθιτῶν
στέβουμεθα, καὶ
προσφθιτῶν
ἡμῶν.

ἀνθ' ἧς ἀλλοτεῖς πᾶσι τῶν καὶ παντὶ βουλομένων μαθεῖν, ὡς ἐδιδάχθημεν, ἀρθήτως ἐδεδιδόθη-
ται. S. Iust. Mart. Apok. ad Antoninum Pium Imp. non longo ab initio. p. 56. B. * sicut illa
Jelusa est, ut effugeret Deum: Sic hac sua se esse obedire Deo, uti Virginis Evæ Virgo Maria fieret
Advocata. Iren. lib. 5. c. 19. pag. 464. A.

But I suppose he will not deny, that Origen, who lived Anno
226. prayed formally to his Angel Guardian to receive him then

a omnia Angeli
plena sum: Veni
Angeli, suscipe
sermone c. nov. juu

ab errore pristinor, a doctrina Demoniorum, ab iniquitate in altum loquente & suscipiens eum, quasi medicus domui co illove,
aque institue: parvulus est, hodie nascitur senex repuerascens: Et suscipe irascens ei baptisum secundum legem, necaniam,
& advoca tibi alios socios ministrum tui, ut cruciati pari er cor, qui aliquando decepti sunt, erudiatis ad regem, &c. Orig.
hom. 1. in Ezech. lib. 133. l. circa. med. tit. B. 2.

converted from his former Errors and the Doctrin of Devils --- to comfort and strengthen him like a Good Physician --- and to call together the rest of his Companions in that Ministry, that all of them together might instruct those in the Faith, who had been deceived. I hope he will not deny, that he begged of Holy ^b Job to pray for him; That he made his Addreses to ^c all the Saints in general, and particularly to ^d Abraham, in the midst of his sorrow and lamentation for his sins.

b O Beate Job, vivens in perpetuum apud Deum & v: & r permans in conspectu Regis Domini, Ora pro nobis miseris: Ut etiam nos terribili Dei misericordia protegat in omnibus tribulationibus, & eripiat ab omnibus oppressantibus maligni: Et commutet nos cum iustis: Et conscribat nos cum his qui salvi sumus: Et requiescere nos faciat cum illis in regno suo, ubi perpetuo cum sanctis illis magnificemus illum, Ihm. lib. 2. Job. in fine Tom. 2. fol. 33. a. C. c Incipiamus nos genibus prosternere, & deprecari universos Sanctos, ut mihi non audenti petere Deum propter nimietatem peccati, succurrant. O Sancti Dei, vos lacrymis & sanguine pleno dolore deprecor, ut precibus misericordibus ejus pro me misero. Item in Lamento. Tom. 2. fol. 158. b. init. d Hei mihi, Pater Abraham, deprecare pro me, ne de Sineub tu aliter, Ibid. circa finem. pag. 159. b.

e Salve in ætænum indefinens nostra læticia, Dei genitrix virgo: ad te enim rursus accurrimus. Tu festi nostri principium, tu medium, tu finem, precor, ut regis margarita: Tu verò omnis sacrificii pinguetudo; tu animarum panis, visus vite altare. Salve amoris Dei Patris Thesaurus; salve filii erga gentes humanum fusi propensio; salve Sancti spiritus mentium.

brage. — Propterea te deprecamur pastanissimum omnium, matrisque hæcque libere gloriantem, memoriam indefinens em nostri retine, sanctissima Dei genitrix; nostri, inquam, qui in te ornatur, hymnisque divinis memoriam tuo nullo tempore desistant, sed perpetuo viduam, velagramus. Tu etiam sancte honorate Symeon, pater nostre religionis primi susceptor, resurrexisti quæ fidelem enarrator, intercede pro nobis apud Deum & servatorem, quem alius nisi excipere dignus fuisti. apud Mag. Biblioth. PP. Athod. Episc. Hom. in Festo Paris. B. M. pag. 362. F.

§. 15.

Defence p. 9.

His next Argument is, That the Maxims of those Antient Fathers concerning Prayer were such, as are utterly repugnant to such an Invocation; seeing, they defined Prayer as due to God only; and made it their great Argument to prove our Saviour to be God, because he was prayed to. This Argument arises, I am afraid, from an affected misapplication of the word Prayer: So that tho' the Defender know it well enough, yet I must tell the less circumspect

Readers,

Readers, that *Prayer* is a word which may be taken in a double Sense: In one, it is *only due to God*, and in this Sense it is, that St. Thomas defines it, *Elevatio mentis in Deum*, an Elevation of the Mind to God; such a Prayer as this being always paid 'as a debt due to our Blessed Saviour; it was a convincing proof against the *Arians*, that he is God; and is so to this day against the *Socinians*. But taking Prayer, Invocation, &c. in another Sense, it is only due to Creatures; and of this nature, is that which we address to Saints, desiring them to *Pray for us, help or assist us by their Prayers*, &c. A kind of Prayer, says the Bishop of Meaux, which by it's own nature, is so far from being reserved by God to himself, who is an Independent Being, that it can never be Addressed to him: For we cannot without injury to God and Christ, Address our selves to them with an, *Ora pro nobis*.

An affected misapplication of the word Prayer.

Advertisement
Pag. 10.

I cannot think, but that this Author knew this well enough, but it served his turn to make a Cry; and because I did not then Answer such frivolous Objections as these, he was willing some of his Learned Admirers should think them unanswerable. Another piece of the like Artifice is his bold pretensions of what they have to say for themselves; indeed (as he says) they have repeated things so often, that the World grows weary of them, seeing they are nothing but what has been Answered and Objected, Objected and Answered, every year almost since the pretended Reformation.

But since he pretends they have such clear proofs from Scripture and Fathers; he would have done well to have brought some convincing ones from either of them; such I mean, as say it is, *unlawful to desire the Saints who Reign with God, to joyn their Prayers with ours*; and not to affirm, that every Text of Scripture, that appropriates Divine Worship to God alone, is a Demonstration against us, as if we gave Divine Worship to the Saints; (which if he would speak his Conscience, he knows we do not, tho' he sometimes, as I hear, tells his Auditory we do:) Nor bring us passages of Scripture, which make nothing against us, unless he will always take Prayer, Invocation, Calling upon and Believing, in that strict Sense in which they are Duties, only to be paid to God. To say, *we must Pray to God and God only*, is a true Proposition, if we take Prayer in that strict notion; and so it is to say, *we must Worship God and God only, Serve God and him only*,

§. 16.
Protestants destitute of Scripture proofs against the Doctrine of Invocation of Saints.

only, Honor God and God only, Love God and God only, Fear God and God only; but seeing our Defender cannot deny, but that we may Worship, Serve, Honor, Love, Fear and Obey, our fellow Creatures, with an Inferior Degree of Worship, Service, Honor, &c. why may we not also make Inferior kinds of Addresses to them, such as are far from robbing God of one lota of his Privileges?

What I have here said, will be enough, I hope, to silence all those cavils, that are raised against our Doctrin; but if nothing will do but Holy Writ, let him shew us those plain Texts he pretends, till then we are in Possession. A Possession by his own, and our Adversaries acknowledgment of above 1300 years, and by consequence a Possession which no Man in his wits would relinquish his right to, because this Author does not know how to distinguish betwixt those Prayers and Addresses which are made to God, and those Petitions which are made to his Servants.

Pag. 11.

Art. 4. pag. 5.

All our Prayers to Saints are reduced to an *Ora pro nobis*.

Advert. pag. 11.

What follows in the Appendix, is grounded upon the same voluntary fixing the words, which are Equivocal to an Univocal Sense. If the Gentleman, who pretends so much to be a *Christian* and a *Scholar*, had only like either of them, taken notice of what Monsieur de Meaux has said in this Article, and repeated in his Advertisement, that *in what Terms soever those Prayers which we Address to Saints are couched; the intention of the Church, and of her Faithful, reduces them always to this Form, PRAY FOR US*, he would have saved himself the labor of amassing such a Specimen, and the Reader the trouble of perusing it to as little purpose: For what if the Church in her *Hymns, Antiphons, or Versicles*, make her Addresses to the Saints for *Protection, Power against our Enemies, help, assistance, &c.* do's it not appear manifestly to any one, who is not wilful in his mistakes, that these are reduced to a bare *Ora pro nobis*, and that (as the Bishop well observed) it is a kind of *Aid, Succor and Protection* to recommend the Miserable to him, who alone can comfort them. This Author however, needed not to have quarrelled with these, or the like expressions; he knows well enough (if he would be but so ingenuous as to acknowledge it) that several of the Fathers of the first 400 years, some of which I have before shewn, had as affective expressions to the Saints, even in their Sermons, and Catechistical

cal Discourses, as any now used by the Church, even in her Hymns, and if he can Interpret them to be in the Antient Fathers only, *Innocent wishes*, and *Rhetorical fights*, why can he not Interpret the Hymns after the same manner, where there has been always more Poetical License taken?

Neither are these expressions so contrary to the Scripture phrase; For tho' our Blessed Jesus be our only *Savior* and *Redeemer*, the only *Rock* and Foundation of his *Church*, the sole and only *Judge* of the *Quick* and the *Dead*; our *Hope*, our *Joy*, our *Crown of Glory*, &c. Yet we find ^a *Othaniel* graced in Holy Writ, with the Title of *Savior*, ^b *Moses* called a *Redeemer* and a ^c *Mediator*: St. Paul tells St. ^a *Timothy*, that *by doing those things which he prescribes, he shall save himself and those that hear him*: ^c St. Peter is Termed the *Rock* and Foundation upon which God would *Build his Church*: The ^e *Apostles* and others shall sit as *Judges* with Christ, *Judging the Twelve Tribes of Israel*. And St. Paul calls the ^e *Thessalonians*, his *Hope*, his *Joy*, his *Crown of Glory*. *Grace* and *Peace* are the Proper Gifts of God; and yet St. John says ^h *to the Seven Churches in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the SEVEN SPIRITS, which are before the Throne*. Nay the very Name of *God* which is peculiar to the Almighty, is in Holy Writ given to the *Priests* and *Rulers* of his People; *Ego dixi Diis estis*. Those then, who Reading these expressions in Scripture, can by a moderate Interpretation reconcile them, with that Duty which we owe to God alone; would do well also, if in a Spirit of Charity, they would not put all our expressions upon the Rack, to force them to a Sense, which neither the Church nor her faithful have intended.

As for those extravagant kind of Expressions which he confesses *Bellarmin* and some others are ashamed of, It may suffice to tell him, that if they crept into some corner of the Church, they are now expunged, and therefore I hope he will not have the whole to be answerable for them, at this day.

His next Cavil is at the word *Merit*, which we use in our public Prayers; desiring God by the *Merits* of his Saints to grant us our Requests, or accept our Sacrifices; and this he thinks to be of such a nature, that it makes the *Merits* of our Saints run parallel with the *Merits* of Christ. Is the word *Merit* never to be

§. 17.

The Church imitates the Scripture phrase in her Prayers to Saints.

a *Juig* 3. 9.b *Act* 7. 35.c *Gal* 3. 19.d *1 Tim* 4. 16.e *Matth* 16. 18.f *Matth* 19. 28.g *1 Thes* 2. 19.

h *Apoc* 1. 4. This equals a *Nos cum prole pia benedicat Virgo Maria*.

§. 18.

Merit.

Defence pag. 100.

The word Merit equivocal, and often misapplied by the Defender.

Thornlike Epilog. lib. 2. of the Covenant of Grace cap. ult. p. 307.

Idem lib. 3. of the Laws of the Church. cap. 30. pag. 357. The Mass more antient than the greatest part of the Latin Fathers. An unjust cavil.

The word Merit in our Prayers conformable to the language of Holy Writ.
* Gen. 28. 4. 5.

be used, but it must signify that we do by our own natural force alone deserve the reward of Grace and Glory? or must Catholics be always represented as taking it in that strict sense? If indeed the Word cannot be taken in any other sense, he has reason to accuse us: But if the Word may be taken otherwise, so that we intend no more than that the Works of Christians may be said to Merit, because they apply the Merits of Jesus Christ to us, and are the means by which we attain eternal life, in vertue of the promises of God and Merits of our Blessed Redeemer (which even Mr. Thorndike acknowledges to be the sense of the Latin Fathers) what Injustice is it to impose another sense upon us, whereby to render us odious to the undistinguishing Multitude? The moderation of the aforesaid Writer, would, me thinks, have suited him much better, who tells us, That as concerning the term of Merit, perpetually frequented in these Prayers; it has been always maintained by those of the Reformation, that it is not used by the Latin Fathers in any other sense than that which they allow: Therefore the Canon of the Mass (saith he truly and judiciously) and probably other Prayers which are still in use, being more antient than the greatest part of the Latin Fathers; there is no reason to make any difficulty of admitting it in that Sense.

But, that we may further see the Injustice of this Cavil, let us consider those Prayers, which are all of them reduced to this Form, that God would be pleased not to regard our unworthiness, but (the Merits of our Redeemer presupposed) respect the Merits of his Saints also, and for their sakes hear our Prayers, or accept our Sacrifices, solemnly concluding with what I told you, was presupposed *PER DOMINUM NOSTRUM JESUM CHRISTUM, FILIUM TUUM QUI*, &c. in which style they always end. So that this is no more than to beg of God Almighty, that he would vouchsafe to call to mind the glorious actions and sufferings of his Saints, performed in and by his Grace, and upon those accounts accept our Sacrifices, consonant to his revealed Will in that matter, or hear our Prayers: For that this kind of Prayer is conformable to Holy Writ, is manifest to any that is pleased to observe how God tells Isaac * that he will bless him; that he will give all those Countries to his Seed; nay, that all Nations of the Earth shall be blessed in it; and what is the reason, but Because Abraham obeyed my voice and kept my charge, my

Commandment

Commandments, my Statutes and my Laws? He again tells him, that he will multiply his Seed, for his *Servant Abrahams sake*. Then did not (a) *Moyſes* pray to God for the People, deſiring him to remember Abraham Iſaac and Iſrael, and not to look upon the ſtubbornneſs of the People, nor to their wickedneſs, nor to their Sin? Did not God ſhew mercy to (b) *Salomon* for his Father *Dauids* ſake, and becauſe (again) he kept his *Commandments and his Statutes*? So alſo to the City of *Juda* * *In another place*? Were not the ſame, Abraham, Iſaac, and *Jacob* mentioned by (c) *Elijah*, in his *Prayer at the Evening Sacrifice*? Certainly, from theſe Paſſages the ſame *Thorndike* concludes thus: *As our Saviour argueth well, that Abraham Iſaac and Jacob are alive and ſhall riſe again, becauſe God is not the God of the Dead: ſo is the conſequence as good, that what God doth for their Sakes, he doth it for their Mediation or Interceſſion* [I may add, for their Merits;] *unleſs he mean to ſet that on their Score which they deſire not* [I may ſay, deſerve not] *at his hands*. But of this more expreſly in its proper Article.

Perſ. 24.

(a) Exod. 32. 33.
Deut. 9. 27.(b) 3 Reg. 11. 12,
32, 33, 34.

* 4 Reg. 8. 19-19.

34-20. 6.

Iſa. 37. 35.

(c) 3 Reg. 18. 36.

Thorndike lib. 3.

of the Laws of

the Church

cap. 30. p. 155.

ART. IV.

Images and Reliques.

Having already ſhewn in the 2d Article, how *Reſpect, Honour, Worſhip, Service, Adoration, Veneration, &c.* are equivalent, ſometimes uſed as only belonging to God, and ſometimes peculiar only to Creatures: Having alſo ſhewn, how the exterior Actions of the Body, as *Bowing, Kneeling, Proſtrating, Kiſſing, &c.* are of the ſame nature: And further, it being certain, that Catholics as Catholics are obliged only to acknowledge thoſe things to be of Faith, which are delivered down to them, either by univerſal Tradition and Practice, or the expreſs Definitions of their General Councils, and not every thing which is expreſſed in a Rubric by a Scholaſtic Term, I might paſs over this Article without any farther conſideration: But the Defenders intention in this being to Demonſtrate us to be *Idolaters*; and he having taken ſuch a Method in it, as will be apt to circumvent the Vulgar, whoſe Applauſe he courts; I muſt be neceſſitated once more

Pag. 2.

E

to

to clear the difficulties he proposes: In order to which I will shew in short,

§. 19.

First, the benefit of having Images and Representations in Churches.

2ly. That there is now no danger of Idolatry in that Practice; and then

3ly. Examine our Authors Objections.

I.
The Benefit
of Images.

* *Sequitur irritant
animus demissa
per Aures,
Quam qua fert
oculis subiectis
pudelicis—*

2.

7 Syn. all. 4.
Iona. 5. conc.
pag. 613. P.
Grg. lib 7.
Ep. 53. pag. 229.
B.

And first, I suppose he will not deny, but that Pictures and Images are very useful to inform the Ignorant; they being by the ancient Fathers termed, as every body knows, *the Books of the unlearned*, where they learn by the Office of the Eye in one moment, and without Discourse, that which is more * slowly instill'd by the Ear, or gathered out of Books, by a longer and more studious Survey.

2ly. These silent Orators are no less apt to encrease in us the Love of God and his Saints, and blow up the dying Coals of our Affections into a Flame of Devotion. Thus the 7th Synod mentions, that *St. Gregory Nilfen was wont to weep when he had looked upon Abraham Sacrificing his Son Isaac*; and thus *St. Gregory the Great* sent the Picture of our Blessed Saviour to the Abbot *Secundinus*, telling him, *I know thou lovest for our Saviours Image, that looking on it thou mayst burn the more with the Love of thy Lord.*

3ly. These Representations of *Holy* persons and of their glorious actions, do, by their powerful Eloquence, inflame us toward the imitation of their graces and virtues: a Truth undeniable by all but the Obstinate; for as immodest and uncivil Pictures are apt to raise unchast and wanton desires in the sensual Breasts of Libertines; so do devout, and pious representations move the Beholders to Piety and Devotion, and to Copy them in their lives and conversation.

4ly. They renew in us afresh the memory of the persons whom they represent, which must needs be no small benefit; for certainly whilst we daily call to mind our Blessed Saviours sufferings on the Bloody Cross for our Sins, we cannot but detest those Sins which were the occasions of his bitter Passion. When we see him represented as an *innocent Lamb led to the Slaughter, without opening his Mouth*, how can we but admire his Meekness and resolve to imitate his *Humility* and his *Patience*? And when we see the Effigies of our *fellow-creatures*, who have traced out unto

us the way to Happiness, by a good and Holy life, how can we but rouse our selves to a pious imitation of those whom God raised up for our Examples?

And lastly, when we see these Pictures, they must necessarily raise in us a Reverence and Respect for the persons they represent; which Reverence and Respect are not terminated on the Picture, but pass from thence to the *Original*, to whom the Honor, which is done to the Picture, does redound: For as St. Ambrose says, *He who crowneth the Picture of the King, does Honor to the King, whose Image it is*: And when our devout and Victorious King Canutus took the Diadem which he used to wear, from his own Head, and crowned therewith an Image of our Crucified Saviour, which was in his days kept in the Church of St. Peter and St. Paul at Winchester, never after permitting a Crown to come upon his Head; it was not to the Cross it self, but to his Crucified Lord he paid that humble Reverence.

But 2^{ly}, all these Benefits which these helps to Piety afford the devouter Christians, are now by the subtilty of the Devil (who hates any thing that excites Devotion) branded with the horrid note of Idolatry; and Catholics are every where represented as if they paid the Act of Adoration to the Images themselves. A Calumny so black, that I wonder it can enter into the minds of Men of Common sense to conceive it possible, that in the clear Light of *Christianity*, where all persons, are taught there is but one God to whom Adoration is only due, any persons who are capable to understand the abstruser Mysteries of our Faith, as the Trinity, Incarnation, Real presence in the Sacrament, &c. should yet be so dull and blockish, that notwithstanding they read the contrary obligations in their Catechisms, and hear them frequently explicated from the Pulpits; they should yet fall down and adore a Stock or a Stone, and pay divine Honor to it.

I say then, it is almost impossible any persons, who are capable of being instructed in the common Articles of our Faith, should so wilfully and grossly err after such instruction, as to give divine Honor to an Image, or to think any divine Vertue annexed to them, for which they ought to be adored. The difference betwixt Christians at this day and the ancient Heathens, or former Jews, is so great in this matter, that there is no Comparison;

*Ambros. Serm. in
Ej. 118.*

*Polidor. l. 7.
Hist. Anglor.
pag. 133 l. 10.
Harpsfield
Eccles. Hist.
Seculo 11. c. 2.
pag. 215.
Henry Hunt.
Hist. Anglor.
lib. 6. p. 364.*

§. 20.

II.

No danger of
Idolatry now
from the use
of Images.

The nature of
Christianity.

for the Heathens were brought up in a Belief of a plurality of Gods; and the practice of adoring them was such in those days, that the Jews (who were apt to look upon nothing but an exterior Happiness,) seeing those Nations prosper, who adored those fained Deities, were ready to imitate their practices, hoping by that means to obtain the like temporal Blessings. But now since plurality of Gods hath been banished from the World, the Jews themselves, formerly so addicted to Idolatry, find not the least Temptation to it. And for any one to think, that the most flourishing Christian Church should be guilty of it in her constant Practice, is such a contradiction, that none but they who are willing to let themselves be perswaded of any thing, so it render the Papists odious, can be guilty of it.

§. 21.

The Nature
of Idolatry.

It is a rash
judgment to
accuse Catho-
lics as Idola-
ters.

Yet the perpetual Clamor is, that Roman Catholics *Kneel and Pray* before the *Crucifix* and *Images* of their *Saints*, and *bow*, &c. to them, and that must needs be *Idolatrous*. I wish they who accuse us in that manner, knew what rash judgment is, or reflected upon the punishment which God has reserved for those who are guilty of it; Rash judgment, I say, which from an exterior innocent action judges the inward intention to be wicked. I wish also they would reflect upon the nature of Idolatry, and consider that three things are required to make that Honor, which we pay to any thing, become *Idolatrous*. First, the Understanding must acknowledge an Excellency in the Object truly Divine, and worthy of Adoration in the strictest sense, where really there is no such Excellency. Secondly, the Will must have a propension and inclination to it, as such, and pay that Honor to it; And lastly, the Body must pay the exterior Obeisance of bowing, kneeling, prostrating, kissing, &c. in pursuance of that *interior Love and Knowledge*. Now no Man can judge of this *interior Affection* to, or apprehension of the *Objects Excellency*, by the *exterior action*; because those exterior actions being common to many Objects, do not only signify a different Respect, according to the dignity of the Object; but may also be used as well in signs of mockery, as in testimony of our Honor: Which we see they were when the Jews Adored our Saviour, saying, *All Hail, King of the Jews*. From whence it follows, that they who accuse Catholics of Idolatry, as Adorers of Images, must either pretend to know the Secrets of their hearts, when their manifest Declarations pro-

fess

sets the contrary, or be convinced to pass an uncertain, nay a rash Judgment against their Fellow Christians.

3. Now the Arguments the Defender brings against our Doctrine, are taken from St. *Thomas of Aquin*, the *Pontifical*, the *Good-Friday's Service*, and *Hymns of the Church*; to all which I gave him such Answers as have been satisfactory to all, but those who have a mind to cavil; but notwithstanding these clear Answers, he again proceeds to enforce the same Objections by only amplifying the Difficulties, without taking notice of any Distinctions which I gave; so that I must be forced to repeat them here again, and shew him, that they are full, and (if he will but take notice of them) unanswerable.

§. 22.
III.
Objections
Answered.

And first as to St. *Thomas*, I promised we were not to defend every Scholastic Opinion; we were only to answer for the Doctrine of the Church, and not of the Schools; so that had St. *Thomas* erred never so much in his Opinion, Catholics, as Catholics were not to answer for it. But withal I intimated to him, that if he would calmly interpret that great Doctor, and take his Argument entirely, he would find the meaning of his Conclusion, not to be so Heterodox as he represents it. What new Argument do's he now bring against what I said, but only to repeat this Doctors Conclusion in words at length, and tell us, it is plain and positive, and neither to be reconciled with the Vindicators Fancy, nor eluded by his Sophistry? He would have done well to have consider'd also, that other * Schoolmen (and those Disciples of St. *Thomas*) have as plain and positive Conclusions to the contrary, viz. That the Cross of Christ is not to be adored with Latria or Divine Adoration. He would have done also justly to have considered, how it is that his Followers explicate their Master, shewing by other express * places that his meaning could not be, that the Cross it self was to be adored, but that the Worship which is pay'd before the Cross is Divine, because it is pay'd to

§. 23.
St. *Thomas*.

* *Effius lib. 3.
dist. 90.*

* The same St. *Thomas* upon the 11th. Ch. of the Hebrews, lect. 5.

in these words, *Adoravit solummodo virga ejus*, after some other explications, says thus, *Vel si adoravit solummodo. idem est sensus, quia adoravit Christum significationem per virgam illam, sicut & nos adoramus Crucifixum & Crucem ratione Christi passum in ipsa. Unde proprie non adoramus Crucem, sed Christum Crucifixum in ipsa.* And in Cap. 3. ad *Coloss.* lect. 1. upon these words, *Quod est Idololum servimus*, he shews that there may be Idolatry in Worshipping an Image. *Idololatria est quando quis exhibet alicui Imagini honorem debitum Deo.* It is not then to be thought, that by his Conclusion in his Summa, he either contradicted himself, or professed what he here declares to be Idolatry; but that he intended only to express that the adoration which we pay before the Cross is truly Divine, because it is not properly to the Cross, but to Christ who suffered upon the Cross. Item. 2. 2. q. 81. art. 3. ad 3. *Motus qui est in imaginem prout est Imago, non consistit in ipsa, sed tendit in id cuius est Imago.*

that

Creature irrationali in se considerata non debetur ab homine aliqua subjectio vel honor. — Quod autem Crux Christi honoratur, hoc fit eodem honore quo Christum honoratur sicut purpura Regis honoratur eodem honore qui Rex, ut Damascen. dictum in tertio libro. 14. 3. 2. qu. 103. art. 4. ad 3. Def. pa. 16. Appendix pag. 141. §. xii.

that Divine Object, which is represented by the Cross, the Cross being no other but as a Perispective to bring the Object more clearly to our Apprehension, and through which the Adoration passes to the Object which it represents. So that the Cross, as St. Thomas himself here says, being an insensible Creature, deserves no Honor, but only as it represents Christ, or is in some manner one with him; in which manner the Honor which is pay'd to it, is pay'd to Christ, who is one with it; and by consequence, that Honor, as being due to Christ, must be Divine. How much more Christian and Scholar like, had it been for him to have search'd into, and, according to Reason and Religion, explicated the words of this Holy and learned Doctor, whose Writings have been admired and revered by all the Christian World, than so ungentilely to accuse him of *Reveries* as he calls them? If our Defender had not understood how the Image is esteemed to be one with the Object represented, or thought it to be a new and *Sophistical* Invention, he might indeed have been excused, (if he had confessed as much;) but when we find that explicating another Mystery (after his Mode) he tells us, *the KING and his IMAGE, are not TWO but ONE KING*, one would think it should not be so difficult a thing for him to understand also, how *Jesus Christ* and his *Image* are but one *Christ*, and how the *Adoration*, that is Paid to them, is but one *Adoration* to one *Christ*. Hear his own words; *In a word, in the Hypostatical Union tho' there be two distinct Natures, God and Man, yet there is but one Person, one Son made up of both.* So, *In the Holy Eucharist, tho' there be Two different things united, the Bread and Christ's Body, yet we do not say, there be two Bodies, but one mystical Body of Christ, made up of both; as the KING and his IMAGE, to use the Similitude of the Ancient Fathers, are not TWO, but ONE King, &c.* Which expression is the very ground why St. Thomas, Cardinal Capisucchi, &c. maintain that Doctrin, as appears by the words of the Cardinal cited by the Defender, with the reason annexed to it, which he thought not fit to transcribe, but which I have mentioned in the Preface.

This Doctrin taken in this sense, as paying nothing to the Image itself, but only as it is one (in respect of it's representation) with the person whose Image it is; or if we speak properly, with St. Thomas, taken not as if we adored the Cross, but only

Christ

Christ Crucified upon it, and making use of the Cross only to help us to call him to mind, and form in our Imaginations, the Image of him whom we ought to adore; this Doctrine I say, thus taken, is innocent, and they who hold it, are no more guilty of Idolatry for making use of that material Image, than they who form one in their Imagination (either according to the Picture they saw last, or the Discourse they heard or read) before which Idea they adore Christ represented by it, not distinguishing him from that Idea it self, which is in some sense one in it's representative nature with him whom it represents. What necessity then is there that St. Thomas, who as it is manifest intended that sense, or the Pontifical, which speaks in the same manner, should be accused of Idolatry? But this Scholastic nicety is not easily understood by every Doctor of the Populace; and therefore they must be made to believe, That Catholics hold the Cross it self (absolutely and in the grossest manner) is to be adored as Jesus Christ; otherwise they could not so easily make them pass for Idolaters.

This then may suffice concerning the Doctrine of St. Thomas, as also in Answer to that Expression taken out of the Rubric of the Pontifical, where it is mentioned, that the *Legate's Cross must take place of the Emperors Sword; because* [Relative] *Latria is due* &c. &c. yea also to that of the *Atteſſeurs du Port Royal*, who speak of adoring the Holy Thorn; In all which we may say with St. Thomas, as above, that there is some kind of Impropriety in the Speech, but such as clears it self by the application of the premises.

His next Argument is taken from the Pontifical, in the Ceremony of the Benediction of a new Cross. I told him he had mutilated a Sentence, and left out two little words, *Propter Deum, pro Gods sake*, which would have sufficiently answered his Objection. He cannot deny the Fact; but says, he left out others *also as much to the purpose as these*. I am sorry, that he did. What amends does he make in this Defence? He troubles himself to give us an Abridgment of the Ceremony, and here and there picks up expressions which may seem scandalous to those, who, like mortal Enemies, are resolved to wrest every word and action of their Adversaries to an odious sense, and at last magisterially pronounces those pious Ejaculations to be rather magical Incantations

S. 24.
The Pontifical.

Def. p. 29.

A Falsification.